



VOL. XCI

MILWAUKEE, WISCONSIN, OCTOBER 13, 1934

No. 20

EDITORIALS & COMMENTS

Why General Convention?

WITH THOUSANDS of persons pouring into the great Convention Hall in Atlantic City for the opening service last Wednesday, another General Convention has begun. The tumult of the opening over, the bishops and deputies and the delegates to the Woman's Auxiliary are ready to settle down and begin their deliberations in earnest. Ahead of them lie ten days or two weeks of intensive deliberation, conference, and study. After that, their immediate task finished, they will return to their several homes to resume the ordinary routine of their lives.

Is it all worth while? Why should all of the bishops of the Church and many of its leading lay men and women be uprooted from their parishes and dioceses once every three years and assembled together in General Convention? Is the Convention worth all the expense of time and money that it involves? Does it really forward the work of the Church or does it upset, disrupt, and retard it?

These questions are heard every General Convention year. Not a few Church people feel that just as Congress upsets business so General Convention upsets the routine of the Church and therefore it ought to be abolished or, at any rate, held as infrequently as possible and on a very much smaller scale.

These people are only partly right. General Convention does upset the routine life of the Church, but on the whole it seems to us that such a triennial upset is rather beneficial than detrimental to the life of the Church. Routine rapidly becomes deadly and it is a good thing to upset it now and then.

General Convention performs a very real and unique service to the Church. We may itemize that service under five heads: determination, manifestation, integration, education, and inspiration.

1. *Determination.* General Convention sets the pace for the Church during the next three years. This it does in the realm of finance by adopting a budget and program to guide the Church through the ensuing triennium and to save her from shipwreck on the rocks of insolvency. Without such guidance the Church could not realize the full implications of her sacramental character—that is, she could not obtain the

highest spiritual benefits from the material tools with which she has perforce to work. Again, in the realm of legislation, she has the opportunity to bring her constitution and canons and, if necessary, her Prayer Book, up to date so that she may proceed in an orderly fashion to meet the needs of the present day. Most important of all, General Convention sets the pace for the Church spiritually through her voice as expressed in the Bishops' Pastoral and in resolutions and policies adopted. The importance of this, intangible though it may be, can scarcely be overestimated.

2. *Manifestation.* General Convention manifests the Church to the world by the witness of the large attendance of her people, by the formal resolutions adopted, and by the widespread publicity given to this great gathering of Church people. Year in and year out the Church is doing a tremendous piece of work, ministering to her people, building character, changing lives, often remodeling entire communities. But this is the Church's ordinary daily task and powerful though it may be it rarely attracts public attention. Once in three years the Church, through her General Convention, becomes news on a national scale, and thus at least some portion of her message is brought forcibly to the attention of many who would not otherwise receive it. Moreover, the stand that the Church adopts in General Convention by her pronouncements on such diverse questions as, to take a few scattered examples, Church unity, war and peace, capital and labor, and many another question of current importance, is set forth in black and white for the guidance of her people and the understanding of those outside her fold.

3. *Integration.* General Convention integrates and coordinates the work of the Church by personal fellowship, by the inspiration given to her people—not only those who attend the Convention but those who follow it from afar off—and by providing a center of unity. This last is of the greatest importance. Those who would virtually do away with General Convention in favor of provincial synods often overlook the fact that we are a national Church and must not permit ourselves to become a provincial one. The synods can indeed help materially in relieving General Convention of cer-

tain of its burdens but they cannot take its place as a center of unity for the whole Church. One has but to recall the important function played by the General Convention in reuniting the separated Churches of the north and south, following the Civil War, to realize how important this function of General Convention is.

4. *Education.* General Convention provides a liberal education for Church people. This it does in a multitude of ways. Specifically, of course, the study courses held in connection with the Convention impart a knowledge of the several spheres in which the Church is at work. The many exhibits, both commercial and non-commercial, have a distinct educational value, the full extent of which can only be appreciated by those who do not live in metropolitan centers and so rarely come into contact with the best in Church books, Church furnishings, Church vestments, and the like, except at General Convention. The sessions of the two Houses of the Convention and of the Woman's Auxiliary have a tremendous educational value in the practical demonstration they give that Churchmen from many parts of the country, of many different backgrounds, and representing various schools of Churchmanship can work together harmoniously for the best interests of the Church as a whole. Moreover, the many contacts made between individuals at General Convention, and the friendships that grow up as a result of them, have a definite educational value in the Church.

5. *Inspiration.* General Convention is a valuable missionary agency. It is not often thought of in that capacity, to be sure, but it provides a powerful stimulation to missionary interest throughout the Church by the greater understanding of missionary problems that it imparts and the inspiration with which it inspires its members and visitors.

General Convention is, indeed, the leaven that leavens the whole work of the Church. Once in three years her leaders come together at a common point for consultation, fellowship, and common prayer and worship. From General Convention they radiate to their several parts of Christendom, taking with them some part of the vision that they have caught and imparting it to their fellow Churchmen who have remained at home. Quite apart from any specific thing that General Convention may do or leave undone, this glimpsing of a vision and carrying it to others is its principal value. That, in itself, is a sufficient answer to the question, Why General Convention?

THE "Evangelical Education Society of the Protestant Episcopal Church" describes itself in the *Living Church Annual* as "founded (1) to educate for the ministry of the Protestant Episcopal Church young men who are in hearty and practical sympathy with the Evangelical teaching of this Church as set forth in the Liturgy, Articles of Religion, and other standards of Church doctrine; and also (2) to distribute Evangelical literature."

The Fanaticism of a Convert

Headed by Bishop Gravatt as honorary president, the Society has a long and distinguished list of officers, managers, honorary vice-presidents, honorary vice-secretaries, and the like, including some twenty bishops. Despite this fact we must confess that we have sometimes found it difficult to reconcile some of the publications of the Society with the objective for which it was founded and, indeed, not a few of them seem to be scarcely worth publication at all.

Particularly is this true in the case of the latest pamphlet that has come to our attention, entitled *Random Reminiscences*,

by the Rev. Henry S. Sizer. Introduced with a full page listing of the notable figureheads that sponsor the Society, the booklet itself is an account of the spiritual Odyssey of a boy brought up as a Presbyterian and coming into the Episcopal Church at the age of sixteen. After his confirmation, Mr. Sizer came under the pernicious shadow of Anglo-Catholicism under the influence of Charles Henry Brent, "the first clergyman we had ever observed making the Sign of the Cross," and other priests of that infamous persuasion. Apparently Mr. Sizer was very badly infected with the germ of Anglo-Catholicism and became a spike of the spikes, for he confesses that he was almost inclined to agree with a nameless friend of his who on passing a Presbyterian Church remarked, "I wish it would burn up." Parenthetically we may observe that, though we have a fairly wide acquaintance among Anglo-Catholics, we never ran across one who had any such sentiments.

After some years of reveling in what he took to be Anglo-Catholicism (though from his description we should consider it rather a perverted "High-Churchism"), the author of this booklet saw the light and resigned his position as dean of the Salina Cathedral "chiefly because [he] found it impossible to conduct the Cathedral services on a normal Episcopalian basis." Thereafter, we judge from his booklet, his former bias against Presbyterians and Protestant Churchmen has been turned full blast against his Anglo-Catholic former brethren, so that apparently he would now like to burn down the Church of St. Mary the Virgin in New York instead of the Presbyterian one that formerly aroused his ire. Fortunately we know that his present intolerant attitude is no more typical of Evangelical Churchmanship than his former one was truly representative of Catholic Churchmanship.

We cannot recall when we have read so opinionated and destructive an article as this. The author confesses his narrow-mindedness when under Anglo-Catholic influence and cannot therefore object if we comment upon it, while his pamphlet clearly shows that the same narrow-mindedness has been carried into his new surroundings and reinforced with the fanatical zeal of a convert against his former associates. We do not know what to think of the twenty bishops and the distinguished clergymen and laymen who permit their names to be used in connection with a booklet of this kind, nor do we understand how the Evangelical Education Society can reconcile such a petty and destructive work with the constructive objectives for which the Society was founded. As to the author of the booklet, the only appropriate comment that occurs to us is the title of the popular song, "Little Man You've Had a Busy Day."

INASMUCH as the Federal Government, through its many reconstruction agencies, is extending aid to banks, railroads, corporations, home owners, and individuals, THE LIVING CHURCH has approached the various agencies bearing combinations of initials in order to determine which ones are

Loans for Church Property

in a position to aid in the building or repair of churches, parish houses, rectories, and other Church property. We report herewith the result of our inquiries.

The Reconstruction Finance Corporation reports: "The RFC does not possess the authority under the law to make loans of the character in which you are interested, and I know of no agency of the Government which possesses any such powers."

The Home Owners' Loan Corporation reports: "I regret

to advise you . . . that there is no provision in the Home Owners' Loan Act that authorizes the lending of money on Church property nor do I know of any Government agency authorized to make such loan."

The Federal Home Loan Bank Board reported in the same way as the Home Owners' Loan Corporation, adding: "Since even a parish house, while actually a residence, is not the property of an individual there is no way in which an application for a loan on such a home could be made eligible for relief from the Home Owners' Loan Corporation." Presumably this statement is meant to refer to rectories rather than parish houses.

The Federal Housing Administration gives a more favorable report. Under date of September 10th Harry R. Daniel of the Public Relations Division of FHA writes:

"At the request of James A. Moffett, Federal Housing Administrator, I am answering your letter of September 5th, regarding grants or loans for the building, repair or financing of churches, parish houses and other buildings for religious use.

"The Home Owners' Loan Corporation and the Federal Home Loan Banks deal only with home owners and not with owners of any other types of properties. The Public Works Administration does not deal with any private and sectarian enterprises, as a general rule. The Federal Housing Administration, however, offers the same opportunities to owners of churches, or other religious properties, as it does to the owners of all other types of properties.

"As with all other properties, it depends entirely upon the bank or other lending institution to which application is made, whether the modernization loans shall be made on church properties. Within liberal regulations of the Federal Housing Administration, the bank has practically complete discretion in considering or granting a Modernization Loan for repair, alterations or improvement of properties.

"I am enclosing booklets which may answer any questions you have in mind, and should provide the basis for editorials you may wish to write.

"I would like to point out, however, that Modernization Loans cover not only structural repairs and improvements, but also any equipment which is built-in, such as heating equipment, built-in organs and ornamental windows. Application for a Modernization Loan naturally must be made by the official board of the church, or whatever other body is in legal control of the property.

"If application is made to a bank or trust company, the loan may be on the same basis as a personal loan, with the exception that it must be repaid in equal installments, over a period of from 1 to 3 years—or even 5 years under special circumstances. If application is made to a Building and Loan Association, savings bank, or other institution requiring mortgage security, a technical extension of the mortgage will be necessary. But the Federal Housing Administration has stated officially that no attempt at foreclosure will be made because of the Modernization Loans granted under the extension of the mortgage. . . ."

The booklets to which Mr. Daniel refers are entitled *Community Campaign* (FHA—102-A) and *How Owners of Homes and Business Property Can Secure the Benefit of the National Housing Act* (FHA 101-C). We suggest that rectors, vestrymen, and others interested in taking advantage of the facilities of the FHA secure these booklets, either from their banks or building and loan association, or by writing directly to Federal Housing Administration, Washington, D. C.

An example of the way in which the Federal Housing Administration aids churches has been related to us by one of our

advertisers who deals in stained glass windows. Shortly after the inauguration of the Federal Housing Administration, a clergyman wrote to the firm about having some windows installed in his church. The congregation had no money available but had secured pledges from a number of families who were willing to give the windows as memorials, and with these in hand they were able to obtain funds for the windows from the local bank, the loan being guaranteed by the Federal Housing Administration.

The success of the Federal Housing program depends upon local initiative in each community. The most immediate phase of the program is a repair and remodeling drive and the Church might well take the lead in inaugurating such a program. Long needed alterations and improvements to the fabric of the church building and parish house appear to come within the scope of the FHA and we are advised that the procedure is simple with a minimum of red tape.

In most of its relief acts, the Government seems to have overlooked relief to the Church, but in this particular instance substantial aid appears to be forthcoming and we hope that many parishes and Church institutions will take advantage of it.

Through the Editor's Window

ATLANTIC CITY, October 6—Ladies and gentlemen, the great three ring circus is about to begin. In this ring you see the House of Bishops, a mile down the Boardwalk the House of Deputies, and far in the distance the Woman's Auxiliary. All are ready to commence at one and the same time that magnificent, stupendous, incomprehensible, triennial feat known as General Convention. Climaxing the entire performance will be that most difficult of all juggling acts, the Balancing of the Budget. Let the show begin!

ALREADY THOUSANDS of Church people are arriving here for pre-Convention activities. The Brotherhood of St. Andrew and the Daughters of the King are in session. The various departments of the National Council have been meeting, and the Council itself will hold its sessions Monday and Tuesday. The joint committee on budget and program held its first session on Friday from 10 A.M. to 11 P.M., and will continue on a similar exhausting schedule for some days to come. Alas, for his sins no doubt, this editor is one of the members of that committee, faced with one of the most difficult and thankless tasks of the Convention.

TONIGHT in Haddon Hall, where the bishops have their headquarters, The Ulrichs will present a Program of Magic and Mind Reading. Wonder if they could read the mind of the Church, about which we hear so much, or tell us how to run a four million dollar missionary enterprise on two million dollars!

SOMEONE says the Convention is just like three large parishes: the parish of All Saints (the Woman's Auxiliary), the parish of All Souls (the House of Bishops), and the parish of All Sorts (the House of Deputies).

ADD NOTABLE ANTI-CLIMAXES: The Associated Gas Companies of America will meet in Atlantic City after the adjournment of General Convention.

ACKNOWLEDGMENT

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

HOLD THE LINE FUND

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The Man Power of the Church

By Angus Hibbard

THE FIRST CHURCHES in America were established by men. We had our Puritan Fathers, not Mothers.

Bishops, priests, deacons, elders, and other officers led the army of Christian soldiers, increasing in numbers and extending in service through the years.

Opportunity for every day activity was afforded particularly to the women of the Church in guilds, aid societies, hospitals, homes, and charities of many kinds. Women meet together in this work and give it their personal effort and affectionate interest. They make clothing, prepare food, visit the sick, cultivate human relationships and, in various and continuous ways, put the Church, and what it stands for, into their charity.

This continuous objective enlists the services of hundreds of thousands of devoted women throughout the land and has made possible the establishment of national organizations of women which continue to lead in many of the most important branches of Church work.

For Churchmen, in the ranks, opportunities for service have been much more limited. Beyond the elected lay leaders, wardens, vestrymen, deacons, elders, and their immediate associates, there have been few who have joined in any every day interest and participation in Church work.

Probably 80 per cent of the men listed as members or attached in some way to churches called "Protestant" are in this class. The average layman may be said to rent a pew or make a pledge or attend church with more or less regularity and let it go at that.

On the fringe of this number are found those who get out the silk hat on Easter Day, join the Church parade and get their pictures in the paper.

The devoted minority stick to the job; canvass for pledges, teach in Church schools, attend meetings, and serve as leaders in activities of various kinds when appointed.

Men's Clubs continue to be organized in local churches but, with a few notable exceptions, they fail to attract or hold the interest of the majority.

The man power of the Church is unorganized; it has no continuous objective. Men of the Church, in great numbers, say, in relation to it, that they have nothing to do.

Early in 1933 the Rt. Rev. George Craig Stewart, D.D., Bishop of the Episcopal Diocese of Chicago, brought to his associates the proposal that people of the Church should say a grace and thanksgiving at every meal and make deposit, at that time, of one penny, our smallest coin, as a token of their faith. He pointed out the great spiritual awakening which would accompany this daily practice and its possibilities in financial support.

In quick response the diocesan council in Chicago adopted the plan and gave it the name: "The Bishop's Pence."

It was decided that Pence cans should be sent to all families in the diocese; Pence Sundays established for general collections four times each year; all net collections to be divided equally between the parishes or missions producing them and the Bishop, for diocesan work. A Pence Committee was appointed to develop and carry on the plan.

On October 10, 1933, Pence cans, bearing an appropriate grace and thanksgiving and further inscribed: "Thrice a day these prayers I say. Thrice a day my pence I pay," were sent to approximately 20,000 families. A Pence Man was appointed in each of 119 parishes or missions to direct the work of collections, recording, and remittances and authorized to associate with him any desired number of assistants. Something more than 500 men are now engaged in this work and find in it a new and unusual relationship with their fellow parishioners. They are more actively and continuously working for the Church than any group of men in the history of the diocese. They invite their neighbors to

bring the Church into the family every day. One slogan has been: "Put the Pence can on the table with the salt; it will savor your thanksgiving." One has brought in the comment: "When I see the purple Pence can on the table at breakfast, it takes a lot of hell out of the headlines in the morning paper." Men, particularly, have endorsed the plan, pay their pence and say: "This is the first every day work of the Church I have ever had a chance to do."

In the Episcopal Church there is record of eleven dioceses, besides Chicago, in which the plan of Bishop's Pence has been established. In widespread locations churches of the Congregational, Lutheran, Presbyterian, Methodist, and other communions are taking part.

To make widespread and general the practice of daily grace and thanksgiving in Christian homes at every meal, is a continuous and intensive objective for the man power of all Churches. It affords a base of operations for a men's club of any number. In our Episcopal Church such clubs may be members of a Church Club of the diocese and this in turn may be a member of a National Association of Church Clubs. In other Churches, no doubt, similar local, divisional, and national organizations of laymen may be established. Men's Clubs with this basic objective would stimulate church attendance and participate in other parochial activities in close relationship with rectors, ministers, and other officers. Related contacts with Church Clubs, diocesan and national, would afford channels of extended coöperation. No new or untried organization is required, there is no duplication or overlapping. In this manner the man power of the Church may be united and other issues of general importance may be taken up as they arise.

An inspiring suggestion has been given us by Bishop Stewart and in many a church there are men enough to develop it and carry it on to a continuing success. If we say our grace and pay our pence "thrice a day," or even once a day, we will think about our Church, its privileges, its possibilities. If we think about our Church, we will do something about it.

I recommend to you my fellow Churchmen, of all communions, the Bishop's Pence. It challenges the Man Power of the Church.

Good Perseverance

WHAT DOTH IT PROFIT a man to fast much and pray and give alms and afflict himself with the overpowering sense of heavenly things if he come not to the blessed haven of the salvation he desireth; to wit, the haven of good and stedfast perseverance? Some time this cometh to pass: a certain ship, very fair and mighty and strong and new, and filled with great riches, is seen on the seas; and it befalleth that through some tempest, or through the fault of the helmsman, this ship perisheth and is wrecked, and miserably sunk, and cometh not to the desired haven. What then availed all her beauty and goodness and riches, since she perished thus miserably in the great waters of the sea? And, likewise, on a time, some little ship and old appeareth on the sea, with small merchandise; but having a good and skilful helmsman, she weathers the storm and escapeth from the deep waters of the sea and cometh to the desired haven: and so it befalleth men in this stormy sea of the world. Therefore, said Friar Giles, a man ought ever to fear; and albeit he abide in great prosperity, or in high estate, or in great dignity, or in great perfection, if he have not a good helmsman, to wit, a wise rule over himself, he may miserably perish in the deep waters of sin. Therefore, above all things, perseverance is needful for well-doing, as the Apostle saith, "Not he that beginneth, but he that persevereth to the end shall win the crown."

—St. Francis of Assisi.

The General Convention Sermon

By the Most Rev. James DeWolf Perry, D.D.

Presiding Bishop of the Church

SHOULD THERE be asked the reason for this vast assembly, an answer might be made that one impulse only, inspired by one Name, could draw together members of one body from every continent. Other auspices of statecraft, science, or religion may gather men of certain groups or races to take counsel for high purposes. Surpassing these are the streams which bear the hopes and aspirations of mankind on toward a destined spiritual union. They issue from Bethlehem and Calvary. They have their bounds on every frontier. Wherever the councils of the Church are met with one accord in one place, whether in Jerusalem or Rome, Lambeth, or where you will in America, they are drawn together in the acknowledgment of this truth proclaimed at the Annunciation, heralded by angels at the birth of Him of whose Kingdom there should be no end, and realized upon the Cross where enthroned He draws all men unto Him.

The solemn responsibilities soon to engage Convention must be traced to this source. They are not of our devising, nor subject to our will. We stood a while ago, to reaffirm our allegiance to Him in whom our commission has its origin, "in Jesus Christ His Son our Lord." We named again in our creed the terms in which His Church is conceived—"Holy"—as He is holy; "Catholic"—measured only by His eternity. How other than sustained by this conviction would it be possible to contemplate our course at such a time as this?

Never has a Christian Council met under more critical conditions. Industrial unrest, attended by untold suffering most sorely felt where least deserved, threatens disruption of the social order. Racial hatred fomented war for which nations are preparing, blind to consequences which they could not survive. The lure of gain vitiates relations between labor and the employment of labor. Panic clutches the minds of men driving them individually and collectively to measures of despair. Worst of all is the defiance of fixed moral standards, the only foundations on which a wholesome civilization can endure. These are the signs of a crisis not to be ignored. Neither may it be forgotten, however, that confusion, hostility, fear, and evil-doing are of the world, not of the Church. They may contaminate the channels through which the life-giving currents flow, but so much the more persistently must the stream maintain its course with purifying power. The true Apostolic Succession is the gift of the Spirit to every age in the words of consecration, "God hath not given us the spirit of fear, but of power, and love, and soberness."

Crisis, however bewildering it may appear, is not new. Every moment in Christian history has been a time of crisis, since the day when our Lord sent out His little company of disciples, without resources or prestige to encounter single-handed a civilization both resistant and corrupt. It is this discipline under adversity that developed in the Christian Church of the first century its clarity of thought, its intellectual and moral courage. The same experience in the twentieth century may sharpen the mind and strengthen the will of the faithful, called once again to redeem the time because the days are evil. There are some who would make the thought of crisis an excuse for the surrender of well-tried principles and of sure purposes. Any champion of a new order may gain the following of those whose allegiance can be captured by the lure of change. It is an idle fancy that the difficulties and disappointments of a former era find correction, or that fresh aims and aspirations find their satisfaction by a break with tried and sure convictions of the past. These are still our birthright. Has

THIS IS THE COMPLETE text of the Convention sermon delivered by the Presiding Bishop at the opening service of the 51st triennial General Convention in Atlantic City the morning of October 10th.

the world grown so obsessed with the thought of revolution as to cast aside its inheritance of faith and devotion? Then let it be remembered that the salvation from every evil which besets mankind has worked for the deliverance of all

preceding generations. The long sad story of human experience with suffering and sin shows more and more clearly the continuity of God's unfolding plan. When there is heard the despairing cry, "We have nothing now but the stars to guide us," the answer comes from those who since the beginning have looked up into the same firmament, and have found reflected there an unfailing creative and corrective power. "Ask thy fathers and they shall tell thee . . . that this God is our God forever and ever. He shall be our guide unto death."

The continuity of witness to this source of truth and life has been preserved by the Church of God since ancient times of Hebrew patriarchs and priests and prophets—all honor to their race. Through the Christian ages the unending stream has made its way since it issued from the Mount of the Ascension, directed by divine command on its mission to the uttermost parts of the earth.

HOLD FOR A MOMENT in retrospect certain names and scenes relating the event of today with the Christian Church from its beginning. There was the early community in Glastonbury maintaining the tradition of Apostolic times when the first Christian missionaries planted the Church on British shores. There were bishops from England at the Council of Arles in 314. We read the triumphant claim of freedom for the Church in England as declared by Magna Charta in the thirteenth century. In the fifteenth came the assertion and exercise of the same liberty by Wycliffe. This year marks four centuries since the restoration of independence from Rome in 1534. Again, this year we enter the fourth half century since the gift to the United States of the episcopate, through the consecration at Aberdeen, of Samuel Seabury, thus securing unity of fellowship and ministry and worship to the present time. Not for historic reasons only do we trace from one point to another this unbroken stream throughout the ages. More vital than the forms of polity and liturgy has been the spiritual content conveyed through these channels to make our Church today what it has ever been—Catholic in its adherence to Apostolic principle, Protestant in unending protest against every interference with the free exercise of this heritage.

The value of a spiritual legacy is measured not by length of lineage but by the weight of responsibility that it imparts. Ecclesiastical systems, like professions of faith, are proved by one test as true today as when first declared by the words of Christ, "Ye shall know them by their fruits." The continuity of Christian life in the Anglican communion, whether found in the Apostolic Succession, the Catholic tradition, or the expanding organism of the Church, is communicated through the human instruments to which it is committed. God's reign on earth yields to no opposition. His will prevails. Yet in His wisdom, neither to be understood nor questioned, He entrusts the progress of His Kingdom to the uncertain minds and hearts of men; the light of His truth to their faith; the operation of His law to their obedience, and to their loyalty the consummation of His purposes. Follow the course of history for nineteen centuries, westward to the east again. You will find but one test to which every human value must finally submit. The line dividing the true from the false,

the temporal from the eternal, is the line between Christian and non-Christian. The distinction may have become so blurred that at times and places it may seem to be obliterated. Civilizations, institutions, individuals, have borne and bear the name of Christian, yet manifest in their life no mark of the Lord Jesus. On such, even more than upon those who have rejected Him, the judgment falls. A nominal Christianity is devoid of saving power. It works only to destruction. In an age that cries out for assurance and direction the Church has the authority (pray it may have the courage) to declare that every movement, national, economic, social, religious, having its rise in selfishness and its end in strife shall come to naught, while the purposes inspired by the power and the love of God shall triumph. The efficacy of Christ's Gospel is the sacred trust committed to His Church. Cleanse the springs of Christian thought and practice, rid the channels of the fears that have oppressed and the doubts that have obstructed them, and there shall be released a stream which shall flow forth to purify and heal the world.

We have watched anxiously whole sections of our country stripped of vegetation and impoverished. But the devastation in the soul of a nation left arid by un replenished channels of spiritual life—who can measure this? And how can restoration come other than by a miracle of grace? Within this year our people have received a Call to learn and to fulfill the Divine purpose as revealed in Christ. What has been, what must be the result of this Church-wide endeavor? The question can allow no answer short of a life in which God's presence shall be known as the beginning and the end of all our seeking: His power, the source of human strength: His will our law.

There are men and women counted now by numbers not to be ignored, for whom the Church acknowledges sponsorship, yet who have failed to find within its fellowship a spiritual home. They are conscious of their need, conscious also that it has remained unsatisfied, whether through ineffective leadership or by reason of their own fault. So they listen and respond to other voices that promise help in unfamiliar and persuasive terms. They grasp the hands stretched forth to guide them in their quest for light along the way of confusion and despair. What they receive may be limited. The position that they take is often separated from the Church's life. In such case a grave responsibility rests upon the Church. She must without suspicion, administer the gift she has to bestow, so carefully and so abundantly that it shall not be lost to any soul. Membership in her communion may be, and in Christ's Name must be, made so rich, so vital as to surpass every fellowship that human hearts may crave. The ministries of teaching and healing, of confession, absolution, and the Sacraments in their full significance have power when faithfully given and received to satisfy the moral and spiritual aspirations of mankind.

HERE THEN is to be found the first obligation in a twofold charge laid upon the Church by the Apostle Paul. Faithfulness to her whole ministry—"Keep that which is committed to thy trust." But this is bound up with a second—solidarity. "Keep the unity of the spirit in the bond of peace." There could be no value in the first without the second. Unless the Christian mission is made a common cause it must be a lost cause. "I hear that there be divisions among you" Paul wrote to his Corinthians, "and I partly believe it." Were he to resume his observations now, he would be quite convinced of it. More than the structure, the very essence of the Christian organism suffers from schism.

At the call of General Convention a quarter century ago, the Anglican communion took the lead in bringing together Christians of all names for the study and the cure of disunion. The work of the World Conference on Faith and Order goes forward year by year with increasing effect and deepened resolve. Results of it at vital points have appeared in recent months. Certain of them will be submitted to this session. The question is heard frequently—What is the next step toward Christian unity? I answer without hesitation that it should be the call for singleness of faith and loyal allegiance within the membership

of every communion, beginning with our own. On what ground can leadership toward union be offered by a Church until it shall have cured dissension in its own membership? With what hope can men be called from the strife of competition, and nations from armed conflict, until those who call can speak with a united voice? If, as we believe, a household of faith is of one heart and one mind, let us prove it by behaving as one body. However eloquently individuals may preach peace on earth only the Church by living in conscious communion with God and at unity with itself has power to give peace.

BEYOND these problems of right relations within the membership of Christ's Body there is a call of God so far-reaching and compelling that in response to it all other questions find solution, all other duties their full satisfaction. The stream of Christian life acquires purity and singleness of purpose as it moves on to the fulfillment of its destined mission. Security and peace, gained within the bounds which human hands have set, breed stagnation and decay. When our Lord pointed His Apostles to their distant goals He foresaw more than the conversion of the nations. He saw on every new frontier the spirit of the Church renewed. From age to age that vision has been realized. Every fresh missionary impulse has stirred the depths of Christian faith and revealed new resources of power.

One hundred years ago under the lead of the elder Doane, Bishop of this diocese, the General Convention accepted as its chief aim the world-wide mission of the Church. It was a task undertaken often by solitary pioneers supported by the voluntary gifts of individuals or congregations whose hearts God had touched. In the century that followed there grew a spirit of corporate responsibility until at General Convention fifteen years ago the Nation-Wide Campaign bound the dioceses and parishes together in a partnership united and dedicated for the mission which they had from Christ. Every mission station, school, and hospital in fields throughout our land and overseas felt the new impetus as the whole Church realized again the promise of her Master, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

Now after years of hardship, testing every purpose of men's hearts, straining every loyalty that binds them, the Church in pursuit of her mission stands at the crossroads. Decisions on which destinies depend may be prompted first by high resolves, but at the last are proved by the capacity for loyal perseverance. The dark times predicted by our Lord to His disciples would be redeemed by those who should endure to the end. Such a moment is this that we have reached. The issues at stake need hardly be rehearsed. They appear on every horizon. They involve the future of the Church in China and in Japan, both of them ready to be brought to full maturity under the same care that fostered them in the beginning. There are the ministries offered in Christ's name to the people of our Island possessions in the Atlantic and the Pacific. There are the evidences of the faith that we shall keep or shall break with Negro and Indian populations, and with the new American communities for whose spiritual nurture we are still responsible. Shall these Christian obligations be abandoned in the struggle for self-maintenance at home?

There could be no doubt of the answer to that question, were we to seek it in the mission fields where our brethren are meeting difficulty and privation with unflinching courage and unwavering faith. The verdict would come no less clearly from a great number of true-hearted men and women in our midst, laboring and giving at the cost of unknown self-sacrifice for the spread of Christ's Kingdom. The issue which until now they have saved can no longer be left to the efforts of a faithful few. The Mission of the Church can be saved only by the united action of the whole Body. It must be seen and acknowledged as the first claim of Christian discipleship, the final object of all Church organization. Naturally in the struggle with desperate conditions parishes and dioceses have been driven to extreme measures for local self-support. For solvency is still part of a Christian economic code.

(Continued on page 454)

The Victory of Our Faith

By the Rt. Rev. George Craig Stewart, S.T.D.

Bishop of Chicago

CHRISTIANITY is a religion of victory. The Victorian Era may be out of date but the Victorious Era of Christianity is never out of date. It began with angels singing a *Gloria in Excelsis* and it shall end only with the Hallelujah Chorus, not of Handel, but of all creation singing "Thanks be to God who giveth us the victory!" The story of its march through the world is the story of successive victories over ignorance and superstition and hatred and fear and racial prejudice and national prejudice, with men and women adventuring everything for God, laughing at persecution and singing in flames and lifting above every other symbol the sign of the cross as a *Sign of Victory*. The account of its movement in the lives of men is the account of lives changed, old habits broken, chains of sin thrown off, barriers burned away and the soul, however bruised and sorely wounded, staggering up the altar steps to God to claim the victor's crown. Jesus Christ lived a victorious life, died a victorious death, and rose as we say victor over the grave. St. Paul, his servant, experienced this. We hear the sound of the trumpet and thrill to his defiance even of death—"O death where is thy sting: O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ. We are more than conquerors through him that loved us. For I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!"

Now St. John puts his finger on the source, the motivation, the inspiration, the effective creative cause of this—"This" he says, "is the victory—our faith."

Our faith. How would you define it? We all remember the ancient joke of the pupil who replied, "Open your mouth and shut your eyes and eat." Well that's not faith, that's credulity. And credulity has about the same relation to faith that a plugged lead nickel has to an honest coin. Faith is not credulity. Faith is not shutting your eyes. Faith opens your eyes and sharpens your sight and polishes your lens so that you see further and deeper into truth. It is the telescopic lens of the soul that brings the far close up. It is what Prof. Dewey calls "tendency toward action, the matrix of all formulated creed, and the inspiration of endeavor."

It is the adventurous quality in the imagination and will, a kind of high and noble courage and its opposite is not intellectual skepticism but worry and cowardice and despair.

"All things" as Jesus says "are possible to him that believeth." "Without faith it is impossible to please God"—yes, or even to believe in Him.

"If you have faith like a grain of mustard seed you can remove mountains!"

The classical definition of it is in Hebrew: faith means we are confident of what we hope for and convinced of what we do not see. Dean Inge paraphrases thus:

"Faith is an act of rational choice which determines to act as if certain things were true and in the confident expectation that they will prove to be true."

IN A WORD THEN, faith is an "imponderable" like honor or loyalty or courage or sympathy or love. And let me remind you that the imponderables are the tremendous forces in life. They are not mathematically measurable. They are qualitative not quantitative. You cannot measure loyalty by the yard or buy a pound or two of sympathy, or check off upon a meter a thousand kilowatts of faith. But every scientist will understand what I

mean, and every artist will understand when I quote Walter Rathenau: "Faith creates the mood in which events are determined." Lord Kelvin says he never reasoned his way to any of his great discoveries. "He brooded over the facts relevant to his problem and the moment" he says "came when an inward look, a life and death leap into unknown. And he felt sure the solution lay there and so it did."

We often hear of the ages of faith meaning the medieval ages as if faith were only religious faith. Why, we are living today in a stupendous age of faith, and I am asked to believe by faith in the most staggering of miracles. St. George and the Dragon was a thrilling story. But is it any less thrilling: to be shown the picture of a phagocyte battling with a germ? St. Phagocytus slaying a germ is as incredible as George and the Dragon. They used to laugh at the theologians for speculating as to how many angels could stand on the point of a needle. But today I am challenged to believe that millions of living and sub-microscopic germs can wave their gestures to me from the point of a needle; that St. Peter of Alcantara should rise in the air defying gravitation so enraptured was he with the love of God, was incredible, but today I am requested to believe that electrons radiate energy only when they jump from one orbit to another without passing through space or occupying time! There was an old legend of Boccaccio of a friar who picked up a feather dropped by an angel. It is nothing compared with the scientist's faith (I am but quoting Bishop Barnes) that cosmic rays are the tap tapping of creatures living in the fierce intensity of suns beyond our galactic system.

In a word this imponderable faith, scientific hazard, conviction of reality that lies beyond the little spectra of our senses is the great dynamic of all progress. As Dostoevsky and Chekhov agreed there is not progress until two plus two equal something more than four. Laboratory and oratory, saints and scientists show faith. The men of faith,

"They are the music makers,
They are the weavers of dreams;
Yea, they are the movers and shakers
Of all the world, it seems."

Now I am considering especially *religious* faith.

"The anchored trust that at the core of things
Health, goodness, animating strength flow from exhaustless springs;
That no star rolls unguided down the rings of endless maze,
That no feet tread an aimless path through wastes of empty days;
That trusts the everlasting voice, the glad calm voice that saith
That order grows from chaos, and that life is born from death;
That from the wreck of rending stars behind the storm and scathe,
There dwells a heart of central calm—and this, and this is faith."

And I consider it for a moment as giving us a victory over three worlds, or a world in three senses:

The world of mechanism, the world of secularism, the world of personal pessimism and despair.

Loisy says that "religious faith is in essence the effort of mind intelligence and will to break through the mechanical framework of natural world." The spirit of man is a born rebel against fixed determinism. We have the homing instinct of the bird. You know how released from its cage it makes a few circles in the air and then guided we know not how hits the invisible path that leads infallibly to the place whence it came. So our minds break the prisons of a mechanically conceived universe, find the direction proper to their nature and destiny and under a mysterious guidance akin to the homing instinct of the bird and perhaps a sublimation of it—turn home to God. That is religious faith. I haven't time to explore the whole area. I only mention L. P. Jacks' new little book on *The Revolt Against*

Mechanism and content myself with saying that whereas for a generation religion has been regarded as too mystical for science, today I pick up the *New York Times* and read the address of the President of the British Scientific Association, Jeans, only to read that "the physical mechanical world of substance has no objective reality apart from mental concepts. It is all a parable, and particle, stage machinery created by the observer who is also a prime actor in the drama. Freedom is opened up and the universe becomes not mere shelter for brutes but shining house of many mansions for the soul. *Modern physics has moved in the direction of philosophical idealism.*" It is in a word a victory for faith.

THE WORLD of social secularism or Satanism. The "world" in the New Testament is in the main a moral or rather an immoral world opposed to the Kingdom of God. We are warned against "the cares and deceitfulness of this world." The "children of this world" are contrasted with the children of light. Satan is referred to as "the prince of this world." The "God of this world hath blinded" the people. It is referred to as "this present evil world." It is in this sense that when we are baptized we are incorporated into another world, a world of light and dedicated to fight "the world," the flesh, and the devil. It is in this sense that we speak of people as worldly people. A worldly person is one who lives only for the world, as if it were all. Eat, drink, and be merry for tomorrow we die. They are the silly, the stupid, the yokels, and oafs who cannot see beyond their little furrow, the land lubbers who cannot even conceive the thrill of uncharted seas.

Just as a child has to battle and battle hard to learn to overcome the law of gravitation and to stand upright, just as all our lives we have to continue that struggle so that our walking is skilful balancing to keep our feet, so we find ourselves in constant conflict against a spirit of this doomed worldliness which keeps dragging us back to the brute. It is here that religious faith is tested in terms of moral victory and defeat. It is on this battlefield that religion suffers its heavy casualties. It is just here that the lines waver and break and the heroes stand revealed. There is not a crisis in the moral battle of the individual or of the social Kingdom of God where faith is not the supreme determinant. The whole conflict today for a better social order is a battle between those who hold the faith that men are brothers equal in the sight of God and those who deny the faith and hold to the principle of the brute survival of the fittest brute. It is the world versus the Kingdom. The New Deal has a hard time; so has the New Testament, the New Covenant. And the conflict carried on by you has this strange and significant fact, that when your religious faith is weak you are morally a coward, and when your religious faith is strong you are morally a victor. We need today more than battleships or armies or military training—we need a revival of the thrill of moral adventure, the spirit that goes beyond Nietzsche's "Live dangerously," to a higher controlling maxim, "Live victoriously!" "Fight the good fight of faith. Lay hold on eternal life."

AND NOW I come down close to you, to each of you readers. Prof. James of Harvard defined faith as "a state of confidence and trust, the central characteristic of which is freedom from worry." Recently at lunch I sat next to Dr. Charles Mayo and we fell into conversation. "Worry," said he, "affects the circulation, the heart, the glands, the whole nervous system and profoundly affects the health. Faith by correspondence does the same. I have never known," said he, "a man who died from overwork, but many who died from doubt." According to your faith be it unto you. Each Sunday you repeat with the congregation the Creed. What did it mean? It meant that you are not an isolated individual. Behind you is the whole Body. You have grown up into a society and absorbed its traditions and faith. Every word you use has been learned from your neighbors. From the time when your world widened by learning that Jack and Jill went up the hill, on to the time when, like Lear, "a poor

infirm, weak, and despised old man, you bide the pelting of the pitiless storm" you are created, inspired by your environment. Well, your Church is such an environment. It holds a faith which we do not whisper but chant and sing and shout because it is a victorious faith. Dr. Jacks tells of an agnostic who sent for another agnostic to console him on his death bed. "Stick to it Tom" said the consoler. "Yes," gasped Tom, "but there's nothing to stick to."

At the beginning I referred to St. Paul shouting Victory! How did he do it? "I have fought a good fight, I have finished my course. I have kept the faith."

"Faith sees the best that glimmers through the worst,
Faith tastes the fruit before the blossom falls,
Faith sees the summer in the winter bud,
Faith hears the lark within the songless egg,
Faith sees the fountain where they wailed 'Mirage.'"

Cling therefore to the sunnier side of doubt, and hold to faith beyond the forms of faith! Be faithful unto death and I will give you a crown of life! This is the victory that overcometh—even our faith!

The General Convention Sermon

(Continued from page 452)

Such efforts come to naught if they work for the disruption rather than the preservation of the whole Body. It is destructive of the Church's very being that the Mission which it has from Christ be surrendered and that the several units of the Body be preserved at the expense of their loyalty to Him. There can be no growth in Christian faith, no cultivation of Christian spirit, no power of Christian leadership but that which is measured by the spread of Christ's Gospel through the neighborhood, throughout the nation, and in all the world. Neither can this hope be realized until every congregation and every baptized member make the support of missions the object of their first care.

The women of the Church have had this aim before them and are giving evidence again of their adherence to it. Laymen of the Church roused by the emergency are lifting their eyes to see the waiting fields and are giving heed to the Master's words, "The laborers are few." Presently they will bring evidence of the effort in which they have volunteered.

Meanwhile there is ever in our minds although beyond our sight the company of those who through the ages have given themselves to the mission of Christ. Year by year the multitude whom no man can number is increased by gallant souls rejoicing in the burdens that they bore asking no other reward than their share in the sufferings and triumphs of their Lord.

The cause to which they gave themselves is ours. Their labors bear fruit as shared by those who shall come after them. In God's sure purposes the work of every age is carried forward to completion by the next. Every generation, every Convention such as this, may say of its predecessors that "they without us cannot be made perfect." The accumulated flood of faith, of devotion, and of missionary zeal, issues from the past to flow forth again for the enrichment of the future. The source and destiny of that stream are not of men's choice nor subject to their will. It is for those who guard the channels to determine that the current be not diverted nor defiled, but that it flow on with fuller volume to make glad the City of God.

The First Term

NO MOTHER has a worse task than that of seeing her girl or boy off to school for the first time. It is the very devil. I think that even the less imaginative father hardly dares think of the little son's thoughts as he creeps into his school bed on the first night away from home. This is a moment in life for which, as far as I know, no prayers have ever been written, but at which the mother and the father long for words in which they may express how deeply they yearn for the old child-like belief that there are angels who stand at the head and the foot of children's beds.

—Rev. H. R. L. Sheppard.

Soup for Benevolent Purposes

By the Rev. William George Peck, S.T.D.

Rector of the Church of St. John the Baptist, Manchester

I HAVE BEEN, these many years, a pedestrian in the by-ways of literature; and doubtless the worldly-wise among intellectuals would accuse me of wasting upon worthless authors hours which might have been employed in gathering real knowledge. Upon the whole, however, I do not regret my habits. If I have missed much solid learning, I have discovered some entrancing views of life and some delightful, neglected flowers of thought. Yet I must confess that, from time to time, my conscience smites me. I recall the titles of great and famous books which I have never read, and I know that I ought at least to feel ashamed of myself.

Best sellers stand upon shelves, untouched by me. For example, I have to declare that I never read that novel which, some years ago, every other living soul in England had studied and has since completely forgotten. I mean, *If Winter Comes*. Perhaps I may excuse myself for that particular piece of negligence, for I have lived for many years in the north of England, where there is no "if" about it. Here, winter does nothing but "come." But, as I say, I do blush at times for my scandalous neglect of established literature. I get a kind of neglected classics complex. Then I plunge with feverish energy into some great work or other, seeking to recover a little intellectual self-respect.

In this way it recently came to pass that I turned my attention to a work of great renown, known and revered throughout the British Empire: a work which has long been in my house, but whereof the pages I had never scanned. "This," I said to myself, "is undoubtedly a classic; and it behooves me, who set up to teach others, to acquaint myself with its philosophy, with its literary graces, with its high argument. This is a book which has helped to make England what she is. I must read it." Now, the book was Mrs. Beeton's *Everyday Cookery and Household Management*.

I turned its pages. I saw diagrams purporting to explain how a grouse or a haunch of venison should be dissected. But although I have no skill in geometry, and moreover never see any grouse or venison in edible form, I persevered. And I was rewarded. For at length I discovered the secret of Mrs. Beeton: the profound esoteric teaching which lies at the core of this magnificent modern world. My pulses quickened. I saw in a vision the heart of all mysteries.

Then felt I like some watcher of the skies
When a new planet swims into his ken.

You ask me what has made modern England? What is the hidden foundation of all the vast structure of our society? Queen Victoria is said to have supposed that it was the Bible. A poet taught that it was roast beef. An American friend of mine declares that it is cold mutton and sodden potatoes. Mr. Chesterton is convinced that it is beer. They are all mistaken. I can tell you. It is that substance which Mrs. Beeton, with fine literary precision, calls "Soup for Benevolent Purposes." Only the presence of this soup buoys up the State. And when men grow sick of it, the social revolution will be at hand.

For see! The very definition of this soup is that it cannot be described as an article of food. It has to be described in terms of morality and volition. Benevolence and Purpose. It really has no name of its own. It is known, not by the nature of its ingredients, for as you will discover, they are too miscellaneous a collection to provide a title. It is known by the spiritual motive which prompts the making of it. It is a soup which no self-respecting citizen would allow to be made for his own consumption. It is made for no other purpose than to be given away. It is a thing entirely of grace: "Soup for Benevolent Pur-

poses." And—here is the shy and subtle truth unveiled at last—it is cheap. Dirt cheap. It is the cheapest of all soups.

Mrs. Beeton knew her world. She knew the human heart, which is deceitful above all things and desperately wicked. She knew the principles of economics, whether domestic or political. She knew that when people were deciding to make soup for themselves, they would desire to make something worth eating. This desire she can meet. She provides recipes rich and lordly. But she knew also that when people were going to make soup for benevolent purposes, the first consideration must be that it should be cheap. This desire also she strives to meet. Soup for benevolent purposes, according to her, can be made of cheap and nasty odds and ends. It costs, in pre-war values, just three halfpence per quart. It seems that upon the same currency basis, the cost of Soup a la Cantatrice, for six persons, is two shillings and sixpence. The cost of Soup a la Reine for eight persons is five shillings and sixpence. I do not know how many people could be served with one quart of Benevolent Soup costing three halfpence, but I imagine that unless the recipients were actually ravenous, one quart would go quite a long way. Allow me to present you with the list of ingredients:

"An ox cheek, any piece of trimmings of beef which may be bought very cheaply, a few bones, any pot-liquor the larder may furnish, a quarter-peck of onions, six leeks, a large bundle of herbs, half pound of celery (the outside pieces, or green tops do very well), half pound of carrots, half pound of turnips, half pound of coarse brown sugar, half pint of beer, four pounds of common rice or pearl barley, half pound of salt, one ounce of black pepper, a few raspings or bread crusts, ten gallons of water."

THIS list invites comment. It contains some items which have a sinister sound. For example, "any piece of trimmings of beef." Any piece, mark you! Or again, "any pot-liquor the larder may furnish." Any pot-liquor! The phrase suggests very unpleasant possibilities. What is furnished by the larder depends upon what people put into the larder; and this again may depend upon whether or not a person has formed the grim intention of making Benevolent Soup. With that purpose in mind, a philanthropist may be tempted to put into the larder what he would otherwise put down the sink. There are, moreover, elements in this recipe which I find puzzling. What precisely is the function to be performed by the half pint of beer? Is it supposed that this little leaven will leaven the whole lump? It may make this soup more attractive, if the beneficiaries can be truthfully informed that it contains beer; but judge of their disappointment, when they search for it amid the wide wastes of those ten gallons of water. One is reminded of the story of the curate who preached a temperance sermon upon the text taken from Psalm 124, "If it had not been the Lord who was on our side . . . then the waters had overwhelmed us."

But note, I ask you, the directions concerning celery. It seems that the philanthropists will deliberately consume the choicer portions of the healthful vegetable; yet I suppose a similar suggestion is implied in the directions concerning bullock's cheek and "a few bones." Someone will get the meat upon the sirloin. This recalls a story once told me by the Right Honorable Margaret Bondfield. A lady lecturer was once explaining to an audience of poor women some of the elements of domestic economy, and she began to instruct them in the wise use of bones. She hinted that women of their social class were often wasteful, and went on to say that bones could be used in many ways, and even after they had been stewed bare, could be split open,

when the marrow could be spread upon bread, providing a nourishing substitute for butter. At this point a woman rose and said that she wished to ask a question. The lecturer, pleased to have awakened interest, courteously invited her to proceed.

"Wot I wants to know," said the woman, "is this. Who gets the meat them bones belongs to?"

The reply, is of course, that it is enjoyed by the person who gets the heart of the celery. That is to say, by those fine and generous ones who are providing the Soup for Benevolent Purposes. And verily they have their reward.

There are some items in the recipe which seem to be almost extravagantly provided. Leeks! Mrs. Beeton appears to emulate Shakespeare's Fluellen, in *King Henry V.* "I say I will make him eat some part of my leek." But the victim of Benevolent Purpose is expected to eat some part of six. Then there are the ten gallons of water and the half pound of salt. Perhaps the intention is to bestow upon the recipients some of the benefits of a seaside holiday. I trust they appreciate their good fortune.

I FEAR I read no more of this great work. I became a little abstracted and meditative. Perhaps I fell asleep and dreamed. I seemed to behold a great sea of Benevolent Soup spreading across our civilization, its mighty tides sweeping away all religion, all honor, all art. All mankind seemed to be struggling in it. It rose to the roofs of our cities, poured in at every door and window, obliterated every heroic monument. Specially, it submerged the church spires. Dense fumes and vapors arose from its surface and shut out the light. And, half-stupified, I muttered to myself that this was a second and more horrible flood, and the destruction of the families of men.

If you can interpret parables, you can understand that the shame of our modern life is here set forth. Mrs. Beeton was not called to be a prophet. Her task was only to show the world how to do what she knew the world wanted to do. The world wants to look as if it were Christian, and also to save money. Mrs. Beeton undertook to explain how, in the realms of cookery, this could be accomplished. She involved herself in dismal failure; for, having studied her proposals for the making of soup for benevolent purposes, I have no hesitation in saying that the result is neither benevolence nor soup. But the failure of Mrs. Beeton is only part of the enormous failure of mankind. We have fallen between two stools. We were warned that it was impossible to serve God and Mammon; but we have insisted upon making the attempt. And soup for benevolent purposes is the result.

We have tried to combine the pretense of generosity with the solemn acceptance of selfishness as the basis of our serious life. We have attempted to acknowledge the Gospel at the price of three halfpence a quart. We have a civilization which tries to atone for its huge and beastly greed with gifts of odds and ends. Rooted in the deprivation of the worker of a fair share of his reward, it has bestowed upon him a benison of shreds and scraps. The curious result is that the world supply of soup seems to grow thinner for everybody. Nor will there be much lasting improvement until our generosity becomes the foundation, rather than the trivial decoration, of life. The Christian religion cannot any longer be accepted as the cement of a society which recognizes it only as a sanction for the manufacture of Soup for Benevolent Purposes. Nobody will dare very much longer to profess any respect for such a maudlin dishonesty. We shall have to make it plain that there is better soup for everybody, and that we mean everybody to be invited to share.

The ordinary, prudential selfishness which is the spiritual motive behind the system of capitalist industry, will not work. What it eventually produces is the enslavement, not of a few, not of many, but of all the sons of men. Mankind becomes the instrument of an inhuman system. Capitalism is the system of half-men. But what we now have to consider is that we can save the humanity of the race, only by accepting the humanity of every man. And that will mean that there shall be a common friendship and a common feast.



The Sanctuary

Rev. George L. Richardson, D.D.
Editor

The King Came In

READ the Gospel for the Twentieth Sunday after Trinity.

FIX ATTENTION upon the entrance of the king. The great banquet hall of the palace, or perhaps the garden, is filled with guests but guests who have been gathered under novel conditions. The nobles who were first invited, for one reason or another, refused the monarch's invitation and now his feast is furnished with a motley array of substitutes gathered from the highways without discrimination, "both bad and good." It must have been a most unusual experience for these hastily summoned citizens. Some of them perhaps had never seen the king. None probably had ever been brought in intimate personal contact with him. After being marshaled to their places by servants, they waited in some bewilderment and possibly apprehension to see what would happen next. Then came a dramatic moment. A signal for silence was given. A hush pervaded the multitude. The doors were thrown wide and all eyes, turned to see, beheld the figure of the king entering the place.

More than forty years ago one of the most distinguished figures in modern literature wrote in his journal these somber words: "I have been looking for God for fifty years, and I think if He had existed that I should have discovered Him." Well, neither has anyone else discovered Him. The wisest has not penetrated the mystery of His dwelling place nor the holiest achieved His acquaintance. The central doctrine of Christianity is not that we have found God but that God has found us. The parable exactly describes the history of God's dealing with men. None of the invited guests was admitted to the king's apartments. They remained without until "the king came in."

Exactly thus did it happen. "The King came in," not indeed in some magnificent palace but in the dark stable at Bethlehem, not with the pomp of earthly courts but in lowliness and humility. None the less, He was a king, the King of kings. He came in to dwell among His people, He came as did the ruler in the parable both for blessing and for judgment. He found as did the ruler in the parable some who refused His invitation. "He came unto His own and His own received Him not." Like the ruler in the parable, He found also multitudes who gathered gladly to His feast and "as many as received Him, to them gave He power to become the sons of God."

"The King came in." On the foundation stone of the Incarnation, the whole fabric of Christian faith and life is built up; not that we have found God ("no man hath seen God at any time"), but that God in His love and mercy has come forth from the radiance of the heaven of heavens to seek and to save us. "Blessed be the Lord God of Israel, for He hath visited and redeemed His people."

As in the parable, there are those who answer the King's call but are too negligent to make themselves fit for the King's presence. When the ruler's gaze fell upon the man without a marriage garment and the pertinent question was asked, "How camest thou in hither?", he was speechless. What could he say? What can you say, or I, if we are found in similar disarray? There is no excuse. There can be no excuse, for all is provided by Him whose grace not only bids us to the feast but can make us fit for it as we never could fit ourselves.

Possibly the first application of this will be to the Holy Communion, and rightly so, yet there are many other ways in which the King prepares good things for His people and other forms of invitation which we may either heed or spurn.

O Lord Jesus Christ, King of kings and Lord of lords, who hast come in to our humanity for blessing and for judgment, prepare our hearts that we may meet Thee, holy and clean in the marriage garment required by God in Holy Scripture, and fail not finally to attain Thy favor. Amen.

Oriental Problems

By Canon W. A. Wigram

ANYONE MIGHT BE PARDONED for thinking that the "Jerusalem question" (by which we mean the question of the election of a new Patriarch in succession to Damianos), was likely to be absolutely endless, but we are glad to be able to say that this problem does seem to be, at last, in a way of receiving a solution. The "Fundamental Law" of the patriarchate, which dates from Turkish days and the time of the Sultan Hamid II, has been stretched and adapted to meet a new situation in the characteristic method of the Englishman, so as to be entirely changed in fact while remaining unaltered in theory, and the entirely different question which the obstructionist party was fighting for under the legal pretext has been settled by authority.

The "Fundamental Law" assigned certain functions to those extinct officials: the Sultan of Turkey, the Grand Vizir of the Ottoman empire, and the Mutaserif, or local governor, of Palestine and Jerusalem. British authority has laid it down that King George V is Sultan of Turkey *ad hoc* (the close resemblance which His Majesty bears to the late Abdul Hamid will naturally leap to the eye at once), the British Secretary of State for the Colonial Department becomes the Grand Vizir of an empire that has ceased to be, and the High Commissioner for Palestine is set to fulfil the functions of the Mutaserif.

This solemn playing of parts being settled, the real electoral body, which is the Holy Synod of Jerusalem, is told to get to work, but to work in the presence of the clergy and leading laity of the patriarchate. These are not allowed to vote, but their presence and opinions may have real influence on the election.

The real question, however, during the whole debate has been one that did not come up in the courts at all. It is admitted that reforms are needed in the whole machinery of the patriarchate. The "Arab-speaking" or nationalist party of Palestine has all along demanded that reform shall precede election, remembering how, on previous occasions, pre-election pledges of reform have melted away when the candidate was actually in office. This has proved an impossibility. You must have a Patriarch before any reform, for the reason that only a Patriarch can institute reforms. The locum tenens is forbidden to make any changes by the conditions of his office, so that election must precede any action. To secure however that reform shall really follow election, the Orthodox Executive Committee (an advisory body pledged to a reform policy), which sprang up during the vacancy, has been kept in existence to exercise, if need be, wholesome pressure on the new Patriarch.

Naturally, the "Arab-speakers" are disappointed and angry at this last decision, and declare that they and their clergy will take no part in election and will not promise to accept any Patriarch elected. This, however, will not prevent their coming in and accepting a *fait accompli*, as is shown by the fact that they declare that, when reform is debated, their Arab Executive Committee will hold full and formal meetings, and will take part in the discussion.

When the formal government order outlining the above decisions was first drafted, it contained a clause declaring that any further disputes or questions concerning mere administrative formalities would be settled by administrative order, and not permitted to go to the law courts. For some unknown reason, this salutary provision has been omitted from the final draft. It is not clear why the authorities should thus have, so to speak, put a premium on further litigation.

ANOTHER QUESTION has arisen in Jerusalem, of the kind characteristic of that exceptional land. It concerns the cleaning of the windows of the great Basilica of the Nativity, at Jerusalem.

That basilica, it is admitted, is the property of the Orthodox Church, though the Syrian Church—the Jacobite body so-called—has a right over a part of the building, and the Roman Catholics have privilege of worship in the Cave of the Nativity itself.

Lately the Romans have claimed the right of cleaning the outside of the windows on the north side of the church, windows which by the way can only be approached on the roof of the Roman buildings that stand there. British authority saw no objection to their doing so, as nobody else could get at the windows at all, and their cleaning seemed desirable. The Orthodox, however, objected to this because they were afraid of what the novel claim might lead to, having experience of the fact that when Roman encroachments once begin they are hard to stop. British authority, faced with this difficulty, said that in that case soldiers should be sent, and the windows cleaned by a neutral power. When they arrived, however, it was found that this would clash with Roman susceptibilities, and the men were refused admission to that Latin building which they would have to stand on to carry out their orders. So as a result the windows go uncleaned, and we have yet another example of what is so familiar to the Palestinian administrator, a situation in which something that all admit ought to be done has to go undone, because it cannot be determined which of two contending parties has the right to do it.

Unfortunately, this is only too often the case in circumstances where the consequences may be much more serious than the mere existence of a row of dirty windows.

WE ARE VERY GLAD to be able to record that the disputes between the two parties of Russian exiles, that have hitherto divided them into separate bodies, show real signs of being brought to an end.

Sergius, the acting Patriarch of Moscow, in March wrote a formal letter to Barnabas, Patriarch of Belgrade and of the Serbian Church, to call his attention to the existence of the Synod of Refugees, to whom the Serbian Church has given her hospitality at Karlovci. These are ruled by the venerable Archbishop Anton of Kiev, to whom the synod in question has given the title of Exarch. Sergius suggested that these exiled Russians ought somehow to regularize their position *vis-a-vis* to the Patriarch of Moscow, and also cease from any political action against the *de facto* government of Russia. Failing this, he would consider it his duty to suspend their bishops from all ecclesiastical action.

This caused a good deal of feeling among all Orthodox. Myron, the Patriarch of Rumania, begged the Russians to take this moment for some definite steps to union among themselves. The Greeks, who are always a little inclined to resent any action in any patriarch which they may think derogatory to the position of Constantinople, dropped hints to the effect that both prelates had better mind their own business. It was the business of the Ecumenical Patriarch Photius to call the Russians to order if they needed it, and in any case the only exarch of the exiles who had any real status was Eulogius, who had been appointed to that post by Constantinople.

Actually, both the parties of the exiles can make a claim for some sort of regular commission from Tikhon, the saintly and martyred Patriarch of Moscow. In 1922, while he still kept some freedom of action, he appointed Eulogius to take charge of the "dispersion" of the exiles. A little later, when the clouds were darkening, he did declare that the various exiled bishops must take action on their own account, and it was on the strength of that commission that Anton, after the collapse of the White Army, formed the provisional synod of the exiles that has established itself at Karlovci. The breach of communion between the two has been caused by political reasons. Eulogius recognized the position of Sergius as acting Patriarch of Russia, but when

Sergius recognized the *de facto* government of Russia the ultra-loyal monarchists at Karlovci declared him degraded by that very act, which was apostasy in their eyes, and declared that the only true representative of the martyr Tikhon was a certain Bishop Peter, now in prison if he is still alive.

As Eulogius did not repudiate Sergius, the monarchists now repudiated Eulogius, though that fact did not prevent the most friendly relations existing between individuals on either side, nor did it prevent the two parties from taking turns, Sundays about, in the use of the church in London that the Archbishop of Canterbury has put at their disposal.

Now, however, Sergius, probably under pressure from the Bolshevik government, has gone beyond mere recognition of them as a *de facto* authority. He has given orders to all who recognize him as Patriarch to swear definite allegiance to the present authorities in Moscow. As Eulogius has found himself unable to do that, he is *ipso facto* discharged from any allegiance to Sergius, and that opens the way for a reconciliation between the two bands of exiles.

It was the Patriarch Barnabas of Belgrade who was able to take the first step in the work of mediation. Pointing out to both parties that now the only cause of division between them had been removed, and that therefore reconciliation should logically follow between those who were not divided by any difference of doctrine or rite, he urged Eulogius to pay a visit to him and to Anton in Serbia, assuring him of a brotherly welcome if he should come. Anton is too infirm in health for it to be possible for him to undertake the journey to Paris.

Eulogius came without delay, and the two bishops were personally reconciled at once, repeating prayers together as they stood at the same altar, and looking forward to the day when they might join once more in celebration of the Holy Liturgy. A formal reconciliation of the two bodies of which they are the leaders ought to follow. Meantime, even the most ardently loyal of the Czarist party among the exiles have to allow that the restoration of the Czar is not a matter to be brought about by any earthly force, and that the future of Russia must depend "upon God, who will surely in His time breathe His Holy Spirit into the hearts of the sons of what is still Holy Russia."

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE SHORTAGE of missionaries and the lack of a resident Bishop are reflected in the deterioration of spiritual life in America, declares the Rev. John Talbot, in a letter to the Venerable Society, June 30, 1709:

"The Churches in East Jersey are falling to the Ground for lack of looking after, I can't go there above once or twice a Year to Administer the Holy Sacraments, that they be not quite Starved. It had been better not to have put those poor People to the Charge of building Churches than have no body to supply them. I can't get so much as a Reader here for any of them and it were to save their Souls. You that live at home at ease and plenty, little do you know what they and we do bear & Suffer here, and how many thousand Souls are legally lost whilst they at home are legally supplying them, who will answer it to Jesus Christ who will require an Account of us all, & that very speedily too."

THE HARD LOT of the Rev. Gideon Johnston, rector of St. Philip's, Charles Town, S. C., was not without its ameliorating circumstances; as we see from a letter of July 5, 1710:

"Honest Capt. Cole who transported me to Carolina, has been ever since my Acquaintance with him, a Constant Benefactor to me, furnishing me frequently with European provisions, and particularly with British Liquors, which to me is the most acceptable present under my present Circumstances, for Madera Wine, Punch & Saugar as they call it is what I have a perfect aversion to; and the Water about the Town is so Brackish, that it is scarcely potable unless mixed with other Liquors."

God Save Everybody

By the Rev. Francis H. Richey

Rector of St. George's Parish, Maplewood, N. J.

ONE WONDERS why God is so often called upon to save the Church. It must be because of the value of the Church to the world. Recently there appeared an article in one of the current magazines by a clergyman of the Episcopal Church. He is of the opinion that God alone can save the Church. Almost everyone would agree that God alone can save the Church. Upon reflection, I think it can be asserted that only God can save everything else and everybody. It seems strange in these days, when all are crying for a "way out," the Christian Church should be singled out by a priest as the one thing in the world in need of salvation. Any one who knows history knows the Church is some better than the time in which she lives. In every endeavor of life today men are "groping" for a better way to "carry on." The Church may be, in fact always has been, in need of salvation, so has everybody in every walk of life. Wherever men are, there is present the need of salvation.

Suppose one turned the searchlight on the personalities of the leaders in the thousand and one endeavors of men today. The same weaknesses are evident that make even ministers of the Gospel fall short of what they might or ought to be. What class of men today has, as a whole, "lived up" to a profession of righteousness more truly than men in the ministry of the Christian Church? Most failures (so-called) in the ministry have come about because of a lack of "fair dealing" in matters of relationship between servant and those served. To complain about a system does not involve the kind of men who have become victims of a wrong procedure in Church government. There are many good men in the "banking" system today. Good men are found in "systems" of business and they can but carry on or starve. Concentration of power in the hands of the few is coming to be felt by many to be a wrong system, insofar as economic salvation is concerned. Destruction of what is, is no remedy for existing evils. The price Russia has paid is too high even to get rid of a corrupt government and Church as well. It is not just, that thousands should die because a few have abused privileges wrongly secured. Although great utilities in America have been exploited by corrupt individuals the fact remains public utilities carried on for the good of the many are of use and should not be destroyed. In the whole economic structure of society, to right wrongs, God is needed. The Church suffers from the weaknesses of men. There are "rotters" in the ministry as everywhere else. It is, however, "a mean bird that befouls his own nest."

For fifty years the writer has lived in Church circles, met hundreds of clergymen, had dinned into his ears the hardness of life in the ministry; never has he been able to discern, in men of any other walk of life, higher values ordinarily attained. We must try, it is true, as Dr. B. I. Bell of Providence would have us, to be men of one hundred per cent in the ministry, whether commissioned in the Anglican, Roman Catholic, or any other Church. In the last analysis it depends upon a man's relationship to God. Let us all pray to God not only to save the Church, but to save men in every walk of life.

Debtors by Temperament

SOME PEOPLE, a great many these days, are debtors by circumstance, while others are debtors by temperament. One suspects temperament in those who cannot pay their debts but none the less find means to make the round of shows, ball parks, taverns, and similar "necessities of life." Likewise one suspects temperament in those nations who cannot pay war debts but find the wherewithal to subsidize cruisers, planes, bombs, and similar "necessities of national life,"—rather national death.

—Catholic Citizen.

Twenty-five Vocations in One Rectorate

By the Rev. F. H. O. Bowman

Vicar of Grace Church, Pontiac, Ill.

WHILE STATISTICIANS of the curious are unearthing marvels and strange records of all kinds, in the ecclesiastical world, it certainly is a record that one priest in his thirty-four years as rector of a parish, has had twenty-five vocations to the priesthood, not counting the vocations to the religious life, which are more than a few. Such a record is held by the Rev. Canon F. H. Hartley, rector of St. Matthias' Church, Toronto, Canada.

And in spite of his avowed leadership in Anglo-Catholic circles in Canada, he was made a canon some years ago, is Hon. Clerical Secretary of the Lower House of the General Synod of the Church of England in Canada, and for five years has been rural dean of Toronto. For five years he was provincial superior of the Confraternity of the Blessed Sacrament for Canada and Newfoundland. These honors, well-deserved, are in themselves a record, when one realizes that to be an uncompromising Catholic in externals as well as in the faith, is to court discrimination in the Canadian Church.

And to continue in the matter of records it was at St. Matthias' Church that the first cope in Toronto (and possibly in the Dominion) was worn, likewise the first eucharistic vestments, the first incense used, the first procession inaugurated, and the first time the Blessed Sacrament was perpetually reserved. Here likewise the Sisters of St. John the Divine were invited to make this parish their spiritual home in 1884 when other parishes were either antagonistic or afraid of having them in their midst. Truly this is a parish of records.

To quote from a record: "The altar has quite a history. It was made by some devout Churchmen at Coburg, Ont., and presented to the rector, the Rev. A. J. Bethune (afterwards Bishop of Toronto), who placed it in his church. On its front and ends are carved the instruments of the Crucifixion—nails, pincers, hammer, ladder, sponge, reed, lance, etc. These carvings, together with the dignified appearance of the altar itself, aroused the ire of some misguided and ignorant fanatics, who broke into the church by night and tried to 'break down all the carved work thereof with axes and hammers.' In spite of subsequent restoration the marks of this vandalism are still visible. Fearing further sacrilege, the rector removed it from the church. It passed later into the possession of the Rev. W. A. Johnson, well-known rector of Weston, Ont., who restored it to its proper use. On his death he gave it into the care of the Rev. C. B. Darling. For a short time it was in use in the Chapel of Holy Trinity Church, until in 1882 it was given to St. Matthias' Church."

Among the distinguished clergy who in one way or another have been associated with the parish, either as missionaries or otherwise, are the late Bishop Hall of Vermont, Arthur Whipple Jenks, Fr. Convers, S.S.J.E., and Fr. Huntington, who preached a mission there in 1899 which "did much to increase the congregation as well as to deepen and strengthen its spiritual life."

The parish founders had four specific principles: to have free pews, an open church throughout the week, frequent and reverent services, and to minister especially to the poor. This last has with the other purposes been noteworthy, as the church stands in the midst of the poorest section of Toronto. Here races of all kinds feel free to "enter and pray."

The writer enjoyed reading the evening office with the canon, and noted with joy that the missal on the altar was the Book of Common Prayer—everything said and done in keeping with the Anglican tradition. A beautiful garden surrounds the church, rectory, and guild hall built in recent years. The canon and his son took the charmed guests to visit various places of note in the city, which included the Cathedral, St. Mary Magdalene's, St. Thomas', and other churches of interest; and the happy occasion was brought to a close with "tea at five" at the rectory.



Churchwomen Today

Ada Loaring-Clark, Editor

THE PRESENT officers of the national executive board of the Woman's Auxiliary are Miss Rebekah Hibbard of California, chairman; Mrs. James R. Cain of South Carolina, vice-chairman; Mrs. J. F. Morrison of Indianapolis, secretary. They will hold office during the triennial. Mrs. James R. Cain who served so ably in Denver as chairman of the committee on dispatch of business has again been appointed chairman of this committee.

Notes and Comments

Twenty-three dioceses and four missionary districts report sixty-five women recruits during the past year. Eighteen volunteered for domestic service, these include two for summer months only; ten for foreign service; nine for religious education and ten have not definitely decided as to their field of labor.

A group of more than 200 nationally known leaders, among whom are 17 bishops of our own Church, have formed The National Committee on Religious and Welfare Recovery; Walter Head is the chairman. Among the many organizations to hasten recovery, it is good for us to know of one that emphasizes "Religious Recovery," to the end that the welfare of the nation, economic and otherwise, may be fully assured. It is a trite saying that all problems are fundamentally moral problems. We believe that a religious recovery is our supreme need.

Letters received at headquarters from the mission field show not only a spirit of deep gratitude for the supplies that have been sent to them through our Supply Department, but great appreciation for the tremendous effort which must have been made by the Churchwomen filling the needs. These letters are an inspiration to even greater effort.

A record of 52,619 gifts sent through our Church schools to the various missions, expresses not only loving thought but efficiency and coöperation.

"Girls caught in economic embarrassment have grown hard and cynical" says a daily paper. No money means no clothes; no clothes mean no dates; no dates mean no future, as far as the girl can see. Miss Mary Brisley, executive secretary of C. M. H. calls them "a gallant bunch" as she remembers the girl who came day after day in the same dress, but always freshly laundered. She also remembers the time when she entered the office early one morning to find two girls huddled in the doorway, asleep on their feet. They had spent a day searching for work, and had kept moving all night because they had no place to go. Weary, heavy-eyed, hopeless as they were, yet they had looked up and smiled! This is real courage.

That the clergy have an obligation to prepare our young people for marriage is a much discussed topic. It is of note that the Bishop of Norwich, Dr. Pollock, after pronouncing the blessing at the altar rail, when he officiated at a recent wedding, gave a striking address on married life to the young couple.

A group of university students who have united in the demand for peace and international goodwill, spoke in forty-nine churches in Vancouver on "Youth Demands Peace and Gives Its Reasons Why." Several of the Anglican churches received the young speakers.

The Church of England in Canada, whose responsibility is the diocese of Mid-Japan, has on its staff 21 women missionaries, of whom six are the wives of clergymen, and five native Bible women. The diocese is situated in the center of the island called Hondo or Honshu. It is the largest island of the Japanese group. This is an item for your scrap-book during the study of Japan this fall!

For more than five years Mrs. W. Stugard, of our Church, with a corps of workers, has regularly visited the women in the State Prison at Nashville. She has extended Christian fellowship to them and led in devotions and Bible study.

Books of the Day

Rev. William H. Dunphy
Editor



A HISTORY OF RELIGION. By Herbert H. Gowen. Morehouse. 1934. Pp. 698. \$3.50.

EVERY GENERATION faces its own peculiar difficulties of belief. For us of middle age it was biological evolution. Today young Christian faces two other giants even more forbidding; one is Psychology and the other is Comparative Religion. In psychology we do not yet possess all the facts that we need to have in order to pass final judgment on current theories of behaviorism. But in religious history enough of the evidence is in to enable us to reach a fairly well considered verdict. It is apparent that in religious ideas and practices, as in biology, there has been continual flux. No development has come to pass but has been prepared and conditioned by antecedent events. Between religious systems there has been much conscious borrowing as ceaseless osmosis. Does this mean that religion is a purely human and natural development out of fear, the sexual appetite, or the practical ends of agriculture and other pursuits? Or, on the other hand, has man an inborn sense for religion that will give him no rest till he find rest in God? And should we explain the flux as the energizing, immanent action of the Holy Spirit, reinforced at critical periods by transcendent revelation? Either verdict is entirely possible within the facts of history as we have now come to know them; and which verdict is rendered depends upon one's whole philosophy. Most historians of religion have given the former. It is the peculiar value of Dr. Gowen's book that, while using all the results of modern research, he presents them from the other point of view. In the light of this book the giant of Comparative Religion turns out to be merely a bogey.

The relations between revelation and religious experience are (p. 469) happily expressed: "The sacramental system and the ministry of the Christian Church have their sanction not merely in the authoritative words of Christ as their Institutor, but also in the need which runs through all religious history for just such a climax as Christ's words of institution express."

All religions claim for themselves, as does Christianity, special revelations and special divine sanctions for their holy things, their ethics, and their cults. What shall we say of these claims? That Christianity is alone of God and that all the rest are delusions or inventions? Or that all are delusions? Or that all are of God? The fundamentalist has always affirmed the first; the naturalist historian teaches the second; this author takes the third position. The guiding principle of the book is to demonstrate in the words of Augustine (quoted p. 9) "*Res ipsa, quae nunc religio Christiana nuncupatur, erat apud antiquos nec defuit ab initio generis humani, quousque Christus venerit in carnem, unde vera religio, quae jam erat, coepit appellari Christiana.*"

Dr. Gowen has given us, however, much more than merely interpretation of data accumulated by others. He makes valuable contributions of his own, especially in regard to the religions of the Far East, in which field his personal studies during a long residence in the Orient have made him a recognized authority.

It is disappointing to find a very scanty treatment of the growth of the Hebrew religion, almost no account of its origins and the contributions of Babylonian, Persian, and Greek elements, and none at all of the development of Messianic and eschatological ideas in later Judaism. One wishes, also, that the author had paid more attention to cult and the ideas underlying sacrifice, sacrament, and priesthood. The text is not free from typographical errors: as (p. 423) "these truths had now served their purpose and were *begging* to be *outworn*," and (p. 497) "Gloria Patri, et Filio, et *Spiritu* Sancto." And surely no careful historian should repeat (p. 52) the popular but utterly un-

founded fable that persons accused of witchcraft in Salem were subjected to the ordeal by water.

On the whole the book is just such as we have all hoped to have and to be able to prescribe as an antidote to an overdose of the prevalent naturalistic presentation of the subject. We cannot afford not to have it on our shelves. CHARLES L. DIBBLE.

FOLLOWERS IN THE WAY. By H. F. B. Mackay. Macmillan. 1934. Pp. 207. \$1.75.

MOST PRIESTS will want to add this volume by Fr. Mackay to their book shelf devoted to the lives of the saints. We can hardly introduce this master of Christian biography to the readers of THE LIVING CHURCH. It is enough to indicate that he has taken for his subjects some of the finest Christians who have lived since the Apostles fell on sleep. One of the best ways to grow strong in the faith is to know and love the saints. It is only as the Christian religion succeeds in making holy souls in every day and generation that we can continue to believe in the supernatural power of our holy religion. There are many teachers who feel that the best approach and most convincing introduction to Christianity is to study the lives of those who have been transformed by the grace of union with God through Christ.

CONVICTIONS. Edited by the Rev. Leonard Hodgson. Macmillan. 1934. Pp. 256. \$3.00.

A SELECTION from the responses of the Churches to the report of the World Conference on Faith and Order, held at Lausanne in 1927." The essential positions of the Churches are here set forth clearly. The points of agreement and of disagreement may be clearly discerned, and some apparent agreements are shown to be more fancied than real because of ambiguity of expression. It is interesting to note the power of words to mask unity and disunity alike. These reactions to the findings at Lausanne tend to emphasize what those who participated in the conference discovered at the outset: there are Christians of two types of religious thought; Christians of Catholic mentality and Christians of Protestant mentality. This book is intended as a working manual for workers in the cause of Christian Unity.

C. OF E. WHAT DOES IT STAND FOR? By the Bishop of Bradford. Morehouse. 1934. Pp. 46. 60 cts.

A CHARGE to the clergy of the diocese of Bradford which sets forward the character of the Church with clarity and courage. The diocese of Bradford is influenced by a strong Nonconformist sympathy and tradition. The Bishop feels that the Church has a position which is different and that the best interests of the Church are served by utter loyalty to the Church's doctrine, discipline, and worship, rather than by a weak-kneed accommodation to the Nonconformists within and without the Church. The charge should be helpful to the many clergy in this country who are trying to lead a people who are living in the midst of a people who are also largely protestant in their sympathies and traditions.

INTOLERANCE. By Winfred Ernest Garrison. Round Table Press. 1934. Pp. 270. \$2.50.

HOW TO MAINTAIN strong convictions side by side with a tolerant spirit is the aim of this book. The writer sees that while tolerance may be a hateful and destructive force yet what often passes for tolerance is only an absence of moral discrimination and zeal. Intolerance is not necessarily a product of religion but is associated with all vital social life. It is a fundamental response to whatever threatens the stability and the security of the group. Dr. Garrison traces the history of tolerance and intolerance and then analyzes the situations today which produce tensions: Catholic vs. Protestant; liberalism as against conservatism; anti-Semitism; the color threat. It is also good to see that Dr. Garrison does not believe that Christian unity can be achieved by a mere retreat from and indifference to theological and ecclesiastic differences. The definition of the Christian Way of Life is beset with just as many issues on which conflicting views are held. It is not to be desired that we be tolerant to the point of indifference to such issues as prohibition, birth control, divorce, economic reform, and war. We must eliminate fear and hatred but certainly not zeal for the truth.

NEWS OF THE CHURCH

Daughters of the King Sessions Are Begun

Bishop Matthews Welcomes Nearly 200 Delegates Assembled for Triennial Convention

ATLANTIC CITY—Pleading for greater faith, devotion, and service throughout the whole Church and asking the delegates not to be faint hearted in the face of the fierceness and fanaticism of the modern world, Bishop Matthews of New Jersey opened the triennial convention of the Daughters of the King on Friday, October 5th.

St. James' Church, of which the Rev. Dr. Warren W. Way is rector, was used for all services, with Colton Manor Hotel for headquarters of the convention.

The Rev. Dr. Leicester C. Lewis, rector of St. Martin-in-the-Fields, Philadelphia, conducted a Quiet Hour which was devoted to a helpful presentation of The Call of Christ, the main topic of the convention. The hour of prayer and meditation was followed by a fellowship tea in the beautiful rooms of the Crane Company. Mrs. Warren W. Way, with the officers and members of the National Council, were in a receiving line, and Miss Grace Lindley and Mrs. Franklin Chambers were guests of honor. Members of St. James' Church acted as hostesses.

Mrs. George H. Ames, a national president of the order, acknowledged Bishop Matthew's welcome at the opening service, and the Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington, D. C., preached the sermon, dealing with many and varied present-day problems and the sacrifice needed to solve them.

On Saturday morning a service of Holy

(Continued on page 468)

Progressing Slowly

NEW YORK—According to Lewis B. Franklin, treasurer of the National Council, the statement of receipts from the dioceses to October 1, 1934, is encouraging in that the percentage paid on the amount due to date on "expectations" is 81% as compared with 73% at this time last year.

On the other hand receipts for the month of September, totalled only \$43,230 as compared with \$105,820 which must be the monthly average for 1934 if "expectations" are to be paid in full by the end of the year. Only three months remain in which to take up the slack.

Twenty-eight dioceses and districts are in the 100% class as compared with sixteen at this time last year.

Let us make October a "pay-up" month.



SEAMEN'S CHURCH INSTITUTE HEAD

The Rev. Harold H. Kelley, above, of Los Angeles, has been appointed superintendent of the Seamen's Church Institute of New York. He succeeds the late Rev. A. R. Mansfield. The new superintendent already has assumed office.

Pennsylvania to Observe 150th Anniversary

Members of House of Bishops and Others at General Convention to Attend

PHILADELPHIA—The October commemoration of the 150th anniversary of the diocese of Pennsylvania has been fixed for Saturday, October 20th. Coöperating with the diocesan committee, the Church Club has arranged to give an anniversary dinner at which some 200 members of the House of Bishops and clerical and lay deputies will be the guests of the club. Bishop Taitt will make an address of welcome and Bishop Johnston of Colorado will be the guest speaker.

On this same day the diocese of New Jersey has arranged a pilgrimage to Philadelphia from Atlantic City, thus affording those attending General Convention an opportunity to visit the many historic and beautiful churches in this "mother diocese" of the Church.

Clergy Coöperation Asked

ASHEVILLE, N. C.—Ways in which the chairmen of the various departments of the executive council needed the coöperation of the clergy and laity were stressed at the convocation of Asheville which met in St. Mary's Church, here, on September 28th.

Many members of the convocation remained to a service held in St. Mary's Church that night to commemorate the twentieth anniversary of the parish. Bishop Gribbin brought his congratulations and the rector, the Rev. Arthur W. Farnum, preached an historical sermon.

Convention Urged to Expand Brotherhood

Day of Retrenchment in Church Work is Passed, Says Dr. Benjamin Finney in Keynote Address

ATLANTIC CITY—The day of retrenchment in Church work has passed; the day for expansion is at hand. Thus declared Dr. Benjamin F. Finney, national president of the Brotherhood of St. Andrew, in his keynote address at the opening of the forty-fourth convention of the Brotherhood here on October 5th. Dr. Finney called upon the Brotherhood to begin immediately expanding its activities, saying retrenchment has gone as far as is possible and that the upward swing in business and in Church life is at hand.

In his report to the National Council of the Brotherhood, Dr. Finney reported a drop of six per cent in the number of chapters, saying this is remarkably small in view of economic conditions during the past three years. Leon C. Palmer, general secretary, in his annual report indicated a growing interest especially in the "Friendly Circle" idea fostered by the Brotherhood. More than 700 of such groups were held in the Church during the past year, he said, and an even larger number is expected this coming winter.

DR. NEWTON ATTACKS FASCISM

Fascism, socialism, capitalism, and other "isms" were declared hopeless in a mod-

(Continued on page 471)

Brotherhood Caravan in Diocese of Chicago

CHICAGO—Something new in the way of missionary activity for the Brotherhood of St. Andrew is planned by the Town and Country Assembly of the organization in the diocese of Chicago. On October 20th, a group of some 30 Brotherhood men will leave Elgin in automobiles. The caravan will head for the southern deanery of the diocese in an effort to make the Brotherhood known to laymen of that section.

It is planned to have a short service at each station visited, and a brief conference with the laymen of that parish or mission. Among the points which the group hopes to visit are: Joliet, Lockport, Chicago Heights, Mokena, Kankakee, Pontiac, Streator, Farm Ridge, LaSalle, Ottawa, and Morris.

This is a unique undertaking and is expected to produce definite results in the way of new chapters and interest in the Brotherhood. Clelland Egleston of Emmanuel Church, Rockford, is president of the Town and Country Assembly.

Union Leaders Win Help From C.L.I.D

Organization Declared by Workers
to be Only Church Group Ready
to Give Immediate Aid

NEW YORK—The United Textile Workers declared a few days ago that the C. L. I. D. was the only Church organization of which they had ever heard to which labor could turn in an emergency and get immediate help. What led to this statement was the following experience.

There is a strike in Bethlehem, Pa., of textile workers. On September 23d, the Rev. Paul Cotton, a young Presbyterian minister of Bethlehem, preached on the subject of workers' rights. An attempt to suppress him was at once made. The following morning, the Rev. Mr. Cotton went on the streets with two workers to distribute hand-bills. Before he had given out one bill, he was arrested and convicted. The union leaders sent word to the C. L. I. D., and asked for help for the Rev. Mr. Cotton.

A meeting was held that evening in a school house in Bethlehem, at which 300 persons were present. James Myers, industrial secretary of the Federal Council of Churches, and the Rev. William B. Spofford, executive secretary of the C. L. I. D., both spoke on Workers' Rights from the Church Standpoint. It was the first public meeting allowed by the police in Bethlehem since the beginning of the strike.

The Rev. Mr. Spofford and Mr. Myers both stressed the rights of the workers to bargain collectively. The Rev. Mr. Spofford asserted that the Church stood firmly for the rights of labor. To clinch his argument, he read the resolutions adopted by the General Convention. There was great enthusiasm shown by the audience. The resolutions were applauded vigorously by the strikers.

Before arranging the meeting, the Rev. Mr. Spofford asked permission of Bishop Sterrett of Bethlehem and Dean Gray of the Pro-Cathedral. Both replied: "You are a free agent and can do as you like." Dean Gray was present at the meeting.

Pennsylvania Churches

Celebrate Anniversaries

JERMYN, PA.—The publication of a booklet giving the history of the church from 1874 was a feature at the sixtieth anniversary of St. James' Church, Jermyrn, recently. The Rev. Arthur K. Fenton is rector of the church.

The Church of the Redeemer, Sayre, celebrated its forty-fifth anniversary on September 30th. At the morning service the rector, the Rev. Glen B. Walter, read the sermon preached by Bishop Coleman when the church was consecrated in 1889, and the Rev. John Hall Griffith, one of the first missionaries of the now prosperous parish, was the preacher at the evening service.

Washington Churches to Seek Clean Movies

WASHINGTON, D. C.—"Recognizing the importance of motion pictures from an educational and moral viewpoint, I promise to cooperate with the Washington Federation of Churches and other interested groups in their efforts to bring about the showing of only such films as are clean and wholesome. I shall not attend any performance without first trying to determine its character. If I see an indecent motion picture or performance I shall consider it my duty to discourage my friends from attending.

This is the pledge that has been circulated throughout the city of Washington by the Church Federation for signatures.

Fifty thousand Church members of the various local churches will receive these cards and be asked to sign them. The secretary of the federation said it is not a "boycott" of all pictures, but an agreement to patronize only clean and decent movies.

Philadelphia Church Installs New Stations

PHILADELPHIA—A very beautiful series of Stations of the Cross, carved in bas-relief on sandstone and painted to bring out the richness of the sculptured detail of the figures, has recently been installed in St. Clement's Church.

The sculptured figures in each of the fourteen stations are the work of Louis Bruno Zimm, and are believed to compose one of the most beautiful units in ecclesiastical sculpture in Philadelphia. The series was created under the general supervision of Sellers & Braik, architects, who have affixed them to the walls of the church in a manner which makes them a definite part of the classic structure.

The Rev. Franklin Joiner, rector, said that several of the stations had been spoken for by members of the congregation as memorials. No names will be inscribed on the plaques, however, until the entire series has been allocated in order that said names may be affixed in a uniform manner.

Bishop Keeler Leads Quiet Day at Eau Claire Cathedral

EAU CLAIRE, WIS.—An inspiring quiet day was conducted by Bishop Keeler, Coadjutor of Minnesota, on September 26th for the clergy of the diocese of Eau Claire at Christ Church Cathedral here.

On the evening of the 25th the clergy met with the Field Department to plan for the Every Member Canvass and to discuss their courses of study. Eau Claire may have a unique feature in that the clergy, under the guidance of the Bishop, divide into three groups and make special studies on such topics as Moral Leadership, Prayer, Pastoral Relations, etc. The diocese has a Rule of Life of which this study plan is one phase.

Mexico Refuses Dean Permission to Remain

Very Rev. F. W. Golden-Howes
Leaves for General Convention;
Permit Not Renewed

MEXICO CITY—The Very Rev. F. W. Golden-Howes, dean of Christ Church Cathedral, left Mexico City for the United States on September 26th, having completed his six year term allowed by the government. He will go to Atlantic City as deputy from the district and then will look for work in the United States.

The government refused to renew his permit but has said a new man may be appointed who will have to train a Mexican to succeed him in ministering to the English and Americans.

Before he left, the Cathedral Chapter had a meeting and conferred the title of honorary canon "for meritorious work performed at Christ Church Cathedral during a most difficult period in the history of the Church in Mexico."

As the foreign colony, both English and American, is decreasing every day the work at the Cathedral has become naturally more difficult and those remaining are losing heart because of the uncertain outlook.

Training Institute in Atlantic City to Study College Student Problems

ATLANTIC CITY—College student problems in religion are the subject of two courses in the four-day training institute in Atlantic City October 15th to 18th.

The first hour each day, 9-10, is in charge of the Rev. Dr. Theodore O. Wedel, National Council secretary for college work.

During the second period, 10:15-11:15, four other college men take charge, one each day: Coleman Jennings of Washington, D. C., once National Council associate secretary for college work, the Rev. Brooke Stabler, former National Council college work secretary and now University of Pennsylvania chaplain, the Rev. Arthur Lee Kinsolving, rector of Trinity Church, Boston, and the Rev. John Crocker, chaplain at Princeton University.

College students in Atlantic City have their corporate Communion Saturday morning, October 20th, at the Church of the Ascension with Bishop Dallas of New Hampshire as celebrant.

A student assembly follows, first in one large group, addressed by Dr. Wedel, the Rev. Drs. Joseph Fort Newton, Howard C. Robbins, and others. Then follow smaller groups for discussion under various leaders, Dr. Robbins leading a group on the ministry.

Church Receives Bequest

GUILFORD, N. Y.—A bequest of \$1,600 from the estate of Mrs. Carrie M. Guy, was received by Christ Church, here.

Importance of Good Movies Recognized

Rev. C. Rankin Barnes Reports Committee Asking National Discussion from Pulpits

NEW YORK—The Church is friendly to good motion pictures, according to the Rev. C. Rankin Barnes of the National Council's Social Service Department. "The Church," he said, "recognizes the importance of motion pictures in the leisure of the people and the richness of their recreational and cultural possibilities. It also recognizes the people's right to protest the blatant production of salacious and objectionable films.

"Through its executive secretary the Social Service Department has long been represented on the Federal Council's Committee on Motion Pictures. General Convention in 1925 directed the National Council to coöperate with the Federal Council's Department of Church and Social Service, to which the Motion Pictures Committee belongs."

ASKS NATION-WIDE DISCUSSION

Discussing the whole subject further, the Rev. Fr. Barnes reports that this committee is asking for a nationwide discussion of the motion picture in the light of Christian principles, in the pulpits of America on October 21st, or a near-by Sunday.

It is hoped that Christian people in all parts of the country will follow the lead suggested by the Legion of Decency and make definite pledges to stay away from objectionable pictures.

It is important to realize that the Legion of Decency does not contemplate censorship. Producers should do their own censoring and should live up to their own production and advertising codes.

CONSCIENCE MUST BE GUIDE

In determining what pictures are indecent or otherwise morally objectionable, and what local theater should be denied his patronage, the individual must be guided by his own conscience after reading photoplay review services or after making personal inquiries. Such inquiry should include questions about parts of the program other than the "feature," since exhibitors will frequently accompany clean and desirable feature pictures with thoroughly objectionable "shorts."

PART OF LARGER EFFORT

This current movement is part of a larger effort which includes abolition of compulsory block booking, strengthening of social control over the motion picture industry, organization of Better Films Councils in communities, and a wider education of public taste.

One of the earliest results of the work of the Committee on Motion Pictures was the production of a manual on Better Films Councils, copies of which were supplied by the department to all diocesan social service departments last December. Copies are also available through the de-

partment at 281 Fourth avenue, New York, at 15 cents each.

Meanwhile General Convention will have before it a memorial on the subject from the diocese of New Jersey asking the Convention "to take such steps as will enable this Church to make her voice heard with other Christian bodies on the subject of the motion picture industry."

Cartersville, Ga., Pastor Installed

CARTERSVILLE, GA.—The Rev. Charles Schilling was installed as priest in charge of the Church of the Ascension here September 9th by Bishop Mikell of Atlanta. The Rev. Mr. Schilling also is in charge of St. Mark's Church, Dalton.

Observe Fiftieth Anniversary

PHILADELPHIA—The Ladies' Guild of St. George's Church, West Philadelphia, observed its fiftieth anniversary with a corporate Communion on Sunday, September 23d, at 7:30 A.M. On September 25th a jubilee supper was served in the parish house to over one hundred members and friends of the guild.

The Ladies' Guild was formed at a time when the parish of St. George's was in great need and its future doubtful. It was largely through the efforts of the Guild that the church was carried through that particular emergency; and it has given to the parish its true and faithful support ever since.

Around the Episcopal Church in Thirty Days

Twenty-one Missionaries attending the General Convention give the month of November to assist diocesan and parochial leaders prepare for the Every Member Canvass.

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Short Pilgrimages During Convention

Bishops, Deputies, and Other Members to Have Opportunities to Visit Old Churches

TRENTON, N. J.—During the period of General Convention the bishops, deputies, and other visitors will be given an opportunity to take short pilgrimages to the historic churches of New Jersey and Pennsylvania. The committee in charge has prepared an interesting series of excursions. On Tuesday and Thursday afternoons short trips will be made to nearby points of interest including rides along the Jersey coast.

One of the longer trips will be taken on October 13th to Christ Church, New Brunswick. The party will travel by automobile and will leave Atlantic City as soon as possible after the adjournment of the Convention. The route planned takes the group through Lawrenceville, where a circuit will be made of the grounds of the famous Lawrenceville School; and from there on to Princeton for a tour of the university campus and buildings. After visiting Princeton, the group will travel to New Brunswick and visit the campus of Rutgers University.

A stop will be made at Christ Church, New Brunswick, where a celebration of the anniversary of the founding of the diocese is being planned. The visitors will be the guests of Christ Church at supper.

En route back to Atlantic City the automobiles will travel the way of Old Bridge, pausing for a short visit at old St. Peter's Church, Spotswood. Thence, past Old Tennent Church through the battlefield of the Battle of Monmouth, to St. Peter's Church, Freehold—built in 1702, and chartered by George II of England in 1736, and possibly the oldest of the church buildings of the diocese still in use.

On October 20th it is expected that the Convention will be the guests of the diocese of Pennsylvania. An excursion is planned to Philadelphia where visits will be made to the Betsy Ross House, Carpenters Hall, Independence Hall, and Old Christ Church where the first General Convention of the Church in America met; also St. Peter's Church and other places of historical interest. The diocese of Pennsylvania invites the delegates as guests for supper in Philadelphia.

The deputies will also be offered alternate excursions to historical points in the diocese of New Jersey, with a visit to Princeton University, and supper at Princeton.

"Church of the Generals" Observes Centennial

BROOKLYN, N. Y.—St. John's Church, Fort Hamilton, this year marks the 100th anniversary of its founding. It is the third oldest church in the archdeaconry of Brooklyn, being established on September 29, 1834.

Among its most notable members have been General Robert E. Lee, who served as a vestryman, and "Stonewall" Jackson, who was baptized in the church in 1849. Because of the large number of generals who have worshipped in the church and served on the vestry, the parish has come to be known as "The Church of the Generals."

The centennial program included a centennial service on September 30th, at which Bishop Larned, Suffragan of Long Island, preached the sermon, and a "First Sunday in the Second Century," on October 7th, when Bishop Moreland, retired Bishop of Sacramento, gave the "Charge for the Next Hundred Years."

The Rev. Robert Y. Condit became rector of the parish in January, 1933.

Strong Dioceses Should Support Weak Districts

NEW YORK—The Rev. Dr. George P. T. Sargent, rector of St. Bartholomew's Church, caused considerable discussion by his sermon of Sunday morning, September 30th, in which he declared that strong dioceses should undertake the support of weak missionary districts and thus prevent another million-dollar deficit at the National Council. Dr. Sargent ventured to cite only one possible instance. "The rich diocese of Long Island should take over the whole support of the poor district of South Dakota, composed mostly of Indians," he said. Dr. Sargent knows the diocese of Long Island well, having been dean of the Cathedral of the Incarnation, Garden City. He went on to say:

"To keep up the present program of the Church in the mission field, will mean an annual deficit of \$1,000,000 for the next three years, unless there is an 80 per cent increase in gifts, which cannot be expected by any

reasonable person. One-third of this work must be closed, if we are not to have a deficit. This should not be allowed to happen. The solution is for the rich dioceses to take the whole care of the poor districts. There is money enough to do this."

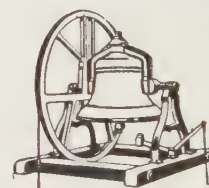
Annual Session of Cincinnati Summer School Comes to a Close

CINCINNATI—The twelfth annual session of the Cincinnati summer school for candidates for the ministry and junior clergy, came to a close the last week in August. The group consisted of twenty-one men from nine theological schools representing eighteen dioceses in various parts of the country and Honolulu. It is worthy of note that with the completion of this year's session more than 300 men have been enrolled in the Cincinnati school.

During the past twelve years of the school's history candidates have come to Cincinnati from all the dioceses of the American Church and from most of the missionary districts.

The summer school is a joint project of the Social Service Department of the National Council and the Department of Social Service of the diocese of Southern Ohio. Dr. William S. Keller, a layman and physician of Cincinnati, is director of the school.

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Order of Sangreal
Presents Awards

Dr. W. S. Keller Receives Cross of Honor;
Other Merit Awards Presented

CHICAGO—At the Grand Chapter of the Order of the Sangreal, recently concluded at St. Stephen's Church, Chicago, the following awards were made:

The Cross of Honor for 1934 to:

William S. Keller, physician, of Cincinnati; because for years he has devoted his home, skill, and utmost energy to acquainting future clergy of the Church with the depths of human misery and need; unfolding to students of theology the reality and the horror of evil, and therewith nerving their arms and steeling their courage to the struggle against evil, that they might bring to countless souls in extremity the healing compassion of the Christ.

Awards of Merit for 1934 to:

Mabel Lee Cooper, of the Department of Religious Education of the National Council; because with tireless energy she has toiled to fulfil the teaching mission of the Church, seeking chiefly to strengthen small schools in obscure parishes, carrying the knowledge of the riches of their inheritance to many who but for her labors might not have known.

Walter S. Trowbridge, priest, of the Church of the Holy Faith, Santa Fe, N. Mex.; because in his long and faithful ministry he has been a conspicuous witness to and valiant champion of the truth of God.

Mary W. McKenzie, principal of the House of Bethany for Girls, Cape Mount, Liberia; because for more than twelve years she has continued in active service in her difficult task, steadfastly refusing to leave her post of duty although many times desperately ill; through years of devoted service making absolute surrender of her life to the Master,

in the service of the youth of the African tribes.

Frank Mezick, priest of Arrington, Va.; because through a long ministry of thirty-two years in a small cure he has won the affectionate respect of all, regardless of creed; serving any who had need of him without reservation and without compromise. Despite the loneliness and trials of a rural pastorate he has been faithful to his task with cheerful constancy, upholding the tradition of the good and faithful servant.

George Wharton Pepper, United States Senator from Pennsylvania; because in a long period of public life he has preserved untarnished the knightly honor he swore to uphold, serving the cause of justice and of faith with unswerving zeal, and giving joyfully of all he possessed to aid the cause of right as he saw the right.

The awards were made on nomination of the Grand Council and confirmed by the Grand Chapter, in session St. Michael and All Angels' Day.

The cross and the awards of merit will be sent to the bishop of each recipient, who will present them at a time and in a manner to be decided by him.

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S.S.J.E. Extends Work Into the Far East

Mother House to be in Japan With Fr.
Walter Morse as Superior

TOKYO—The Society of Mission Priests of St. John the Evangelist has formally erected a province of the Far East with its Mother House in Japan, according to an announcement made by Bishop McKim of North Tokyo. The action, culminating in the formation of the first province of the Society, better known as the Cowley Fathers, was taken at a meeting of a special Greater Chapter of the American Congregation of the Society at the American Mother House in Cambridge, Mass., on August 8th. It comes from a series of negotiations and plans made by the Rev. Spence Burton, S.S.J.E., Superior of the American Congregation, in consultation with Bishop McKim and other Anglican bishops in the Far East.

On August 5th the third Japanese priest, the Rev. Tetsuo Takeda, made his profession for life in the Order. The first two Japanese priests to be professed after serving several years' novitiate in the American Mother House, the Rev. John T. Sakurai and the Rev. Stephen H. Kimura, arrived in Japan last year. Fr. Takeda arrived on September 27th from San Francisco with the Rev. Walter P. Morse, S.S.J.E., and one lay brother, Brother Lewis. Later the new Japanese Community of the Order will be joined by the Rev. Kenneth A. Viall, present rector of the Church of the Advent, San Francisco, and Provincial Superior of the Province of the Pacific.

The Rev. Fr. Morse has been named the first Provincial Superior in Japan. He is a native of Milwaukee, Wis., and was educated at Harvard University and Nashotah Seminary. He served for ten years in Korea and is a student of both the Korean and Chinese languages.

Many Parishes to Hear Missionary Speakers

NEW YORK—Thousands of people who could not attend General Convention will have opportunity to hear personal missionary messages and important news of the Convention immediately after that gathering.

Eighty-three dioceses and districts in the United States are to have meetings in at least 380 cities and towns, led by a team of three: a missionary, a representative of the National Council's Field Department, and a representative of the Woman's Auxiliary. The Field Department aides are parochial clergy from every part of the country who have been in close touch with the department's work. The missionary will teach and inspire; the Field Department aide will take the plans growing out of General Convention; the Woman's Auxiliary leader will carry inspiration and information fresh from the Auxiliary triennial meeting.

The general plan, subject to change in detail, includes four events: clergy conference; Churchwomen's conference; luncheon or dinner for lay leaders, men and

women; mass meeting addressed by the missionary.

An offering is to be taken at the mass meetings to defray the cost of the itinerary.

Anglican Theological Review

EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

VOL. XVI OCTOBER, 1934

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Continue Evening Prayer**Services Each Saturday at****Philadelphia Cathedral Site**

PHILADELPHIA—During the entire summer the service of Evening Prayer was held in St. Mary's Chapel on the Cathedral site every Saturday afternoon and will be continued each Saturday at 4 P.M. The questions of Sunday services, a portable organ, heating arrangements adequate for winter weather, and improvements in the road leading to the site, are now being studied very carefully by the Cathedral chapter.

In order to balance its budget, the chapter asked Mrs. Samuel F. Houston to allow it to reconvey to her 34 acres of the grounds. Mrs. Houston permitted this on most generous terms. The Cathedral tract now contains over 69 acres which is quite sufficient for all the buildings in the plan shown on the model now on view in St. Mary's Chapel on the Cathedral site.

OPEN FOR PILGRIMAGE

The chapel will be open all of Saturday afternoon, October 20th, and all day Sunday, October 21st, in order to afford an opportunity for inspection by any visitors from General Convention who are coming to Philadelphia on the pilgrimage arranged by the diocese of New Jersey in connection with the October commemoration of the 150th anniversary of the diocese of Pennsylvania.

Sisters to Sail to Manila

PEEKSKILL, N. Y.—Three Sisters of St. Mary will sail from New York to Manila, on October 31st, on the S.S. *Tai Yang* of the Barber Line. The ship is due to dock at Manila on December 7th. The Sisters will take up again the work in Sagada which was interrupted by the tragic deaths of Sister Brigit and Sister Felicitas several years ago.

The former head of the Sagada Mission, Sister Mary Michael, will again be in charge. Working with her will be Sister Elfreda, who is a trained nurse, and Sister Columba.

The sisters are going in response to an urgent call from Bishop Mosher. The entire expense of the mission and of travel is being met by the Community of St. Mary, through the gifts of friends and associates.

French Church in New Building

NEW YORK—The French parish, the Eglise du Saint-Esprit, founded in 1623 and the second oldest congregation in New York City, held its first service in its new building on Sunday morning, September 30th. The rector is the Rev. Dr. John A. F. Maynard. The new church is the former East Sixty-first Street Methodist Episcopal Church, remodeled. The old edifice used by the Eglise du Saint-Esprit is in the same general neighborhood, on East 66th street. The French parish hopes to buy the new building in due course; it paid for the remodeling.

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Daughters of the King Sessions Are Begun

(Continued from page 461)

Communion was held and the business sessions of the convention were called to order by the president. Mrs. Warren W. Way greeted the Daughters assembled to which response was made by Mrs. W. J. Loaring-Clark. Greetings from organizations and visitors, with routine reports of officers and chairmen of standing committees filled the morning. There were nearly 200 delegates present.

A junior session, with Miss Martha P. Kimball, junior directress, presiding, emphasized the importance of developing the young women and girls of our parishes in prayer and service. Group conferences on Bible Study, Study Courses, and "The Call of Christ Through Prayer," filled the afternoon. In the evening the rector of St. James' held a service of preparation for Holy Communion.

Sessions were held throughout Monday and Tuesday when leaders of conferences were Mrs. W. W. Pedder of Los Angeles and Mrs. G. E. Hutchinson of Chicago. The Rev. Dr. Charles Henry Arndt of Philadelphia celebrated Holy Communion and held a memorial service, and the Bishop of North Carolina held a service of Rededication.

The Bishops of Chicago and Ohio and the Rev. Dr. Karl M. Block of St. Louis gave meditations on each of the three phases of The Call of Christ. Bishop Darst spoke on Our Opportunities and Our Responsibilities for Service at a luncheon, and Bishop Rogers of Ohio held the closing service and installed the new National Council.

Dr. Gavin at G. T. S. Organ

NEW YORK—During the interim, while the appointment of a successor to Clement R. Gale, for thirty years organist and instructor in music at the General Theological Seminary, is being considered, the Rev. Dr. Frank Gavin, professor of Ecclesiastical History, is playing the organ. Dr. Gavin, who is an accomplished musician, is assisted by the Rev. Theodore P. Ferris, one of the tutors, and Raymond Rogers, a senior.

Join Faculty of Virginia Seminary

ALEXANDRIA, VA.—The 112th session of the Virginia Seminary opened with two members entering into service on its faculty, the Rev. Dr. Sturges Ball and the Rev. Dr. Charles W. Lowry. Dr. Ball is now the professor of Practical Theology and Homiletics and Dr. Lowry associate professor in Systematic Divinity.

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Georgia to Elect Bishop Coadjutor November 8th

WAYCROSS, GA.—A special convention of the diocese of Georgia has been called to meet in Waycross on November 8th for the election of a Bishop Coadjutor.

"Green Pastures" Actor

Confirmed in Chicago

CHICAGO—Richard B. Harrison, noted Negro actor who played the leading rôle of "de Lawd" in *Green Pastures*, was confirmed by Bishop Stewart of Chicago at St. Paul's Church, Kenwood, recently. Mr. Harrison was presented for confirmation by the Rev. Samuel J. Martin, priest in charge of St. Edmund's Church.

Church Institutions in

Chicago to Participate

in Community Fund

CHICAGO—A campaign for a \$3,000,000 community fund for welfare work in Chicago during the coming winter, in which four Church institutions would participate, was launched at a recent meeting of civic leaders here. The fund embraces all of the major welfare agencies of the city, including Roman Catholic, Jewish, American Red Cross, Salvation Army, United Charities, and denominational institutions.

Two Churchmen are leading the campaign again this winter: Edward L. Ryerson of St. James' Church is general chairman and Clarence B. Randall of Christ Church, Winnetka, is Mr. Ryerson's chief assistant.

The Church organizations which will

receive a proportion share of the fund are: Chase House, Cathedral Shelter, House of Happiness, and Church Mission of Help.

Organist Observes Anniversary

PORT CHESTER, N. Y.—Walter S. Fleming, choirmaster and organist at St. Peter's Church, observed his fifteenth anniversary on Sunday, September 30th. Before coming to St. Peter's Church, Mr. Fleming was assistant organist at the Church of St. Mary the Virgin, New York, from 1905 to 1907, and organist and musical director at the same church from 1907 to 1919.

Laymen to Organize

RALEIGH, N. C.—At the call of Bishop Penick, about one hundred laymen of the diocese of North Carolina met in Raleigh on October 2d to discuss the formation of a Laymen's League. The purposes and plans of such an organization were explained by Dr. Warren Kearny of New Orleans. There was an enthusiastic response, and steps are now being taken to form parish leagues throughout the diocese.

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program provides a selection of three Advent missions for children. Each mission offers complete material including the Missioner's Manual, Child's Card, Announcement Poster, Poster Patterns, Buttons, and other auxiliary material. These three missions are offered:

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*"May they rest in peace, and may
light perpetual shine upon them."*

FRANCIS SAMUEL WHITE, PRIEST

TAMPA, FLA.—The Rev. Dr. Francis Samuel White, rector of St. Andrew's Church, Tampa, died suddenly from heart failure on September 29th while calling upon some parishioners. He had held two services that morning and was preparing to attend General Convention as one of the deputies from South Florida.

Bishop Wing officiated at the burial service in St. Andrew's Church on October 2d, with twelve clergy of the diocese in attendance. Interment was made in Myrtle Hill Cemetery, Tampa.

Born in New York in 1868, Dr. White attended Hobart College, and later the General Theological Seminary, being ordained deacon in 1896 and priest the following year. In 1899 he became assistant rector of St. John's Church, Detroit, then was a member of the Associate Mission, Omaha, until accepting a call to Trinity parish, Atchison, Kans., in 1904. From 1911 to 1917 he was dean of St. Mark's Cathedral, Grand Rapids. While having this charge he was twice elected bishop, as coadjutor of the diocese of Dallas in 1915 and to the diocese of Marquette in 1917, declining both because believing he could render greater service as a priest. In January, 1907, he married Miss Caroline S. Mize, of Atchison, Kans.

He was civilian chaplain at Camp McArthur, Waco, Texas, in 1917 and 1918, then became domestic secretary of the Board of Missions. For ten years prior to taking charge of St. Andrew's, Tampa, he was dean of Trinity Cathedral, Cleveland. His varied field of service included editing the *Crozier* (1900-1904), and he was one of the founders and editors of the *Witness* in 1916. He also was the author of two books. He was a vice-chaplain general of St. Barnabas' Guild, and a valued member of the executive board of South Florida.

He is survived by his widow, a daughter, Mrs. Angus Roseborough of Jacksonville, and two sons, Leonard and Edward.

JOSEPH R. OLDHAM

CLEVELAND—Bishop Oldham of Albany read the burial service and celebrated the Holy Communion at Emmanuel Church, Tuesday morning, October 2d, for his aged father, Joseph R. Oldham, a retired marine engineer, who died in a Cleveland hospital on Sunday afternoon, September 30th.

Mr. Oldham in his early life was a vestryman and sang in the choir of Emmanuel Church, which was the parish of all his children in their youth. The Bishop's mother survives her husband, and there are also another son, the Rev. J. L. Oldham, Jacksonville, Fla., and three daughters, the Misses Amy, Annie, and Mabel Oldham, all of Cleveland.

MRS. SARA F. GLASIER

PORTLAND, ME.—Mrs. Sara Frances Glasier, wife of the Very Rev. J. Arthur Glasier, dean of the Cathedral Church of St. Luke, died suddenly on September 25th at the deanery, following an illness of one day.

Mrs. Glasier was born February 17, 1878, daughter of William and Maria Bowman Byles of Newark, N. J. Married in 1909, she had resided for the past eight years in this city. She is survived by her husband and three children, Helen Frances, Arthur Keith, and John Borne Glasier, all of Portland; and two sisters, Miss Mary Byles of Portland, and Mrs. Arthur W. Burnett of Caldwell, N. J.

Funeral services were held on September 27th in the Cathedral. The Rev. Canon A. E. Scott read the sentences, the Rev. E. M. Robinson, the Psalm, the Rev. A. T. Stray, the lesson; and Bishop Benjamin Brewster led with the Creed and had the prayers. The Requiem Eucharist was celebrated by Bishop Brewster, assisted by the Rev.

Canon E. A. Pressey and the Rev. Canon R. W. Plant. As the procession passed, the bell was tolled from State Street Congregational Church. Bishop Brewster conducted the committal service and interment was in Evergreen Cemetery.

Dedicate Processional Cross

ELIZABETH, N. J.—Bishop Matthews of New Jersey dedicated a beautiful processional cross in St. John's Church here at the 10:30 service on St. Michael and All Angels' Day.

The cross was made of old family silver, some of which dated back to 1803, bequeathed by Miss Lucia Elizabeth Catlin, with the request that it be fashioned into something suitable for the church. This request was fulfilled by her cousin, Miss Lucia Elizabeth Catlin.

The cross was carried in the procession at the opening service of General Convention on October 10th, and later will be placed in Trinity Cathedral, Trenton.

Church Services

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REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:00, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector Emeritus
REV. GEORGE A. ROBERTSHAW
Sundays: 8, 10, 11 A.M., 4 P.M.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.
ORGAN RECITALS—Eight Wednesdays at 8:30 P.M., October 3d to November 21st. No tickets required. Ramin, Lockwood, Fox, Biggs, Weinrich, Cheney, Courboin, and Christian.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: 4 to 5 and 8 to 9 P.M.

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Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Northern Indiana Adopts Program

Five Points in Plan Seeking More Efficient Conduct of Mis- sionary Work

MISHAWAKA, IND.—A five-point program looking toward the more efficient carrying on of missionary work in the diocese of Northern Indiana was recently adopted by the Bishop and Council of the diocese. The program provides for the following:

(1) The active coöperation of the Woman's Auxiliary in the missionary work of the diocese. The women will not only aid the work financially and in other ways as they have always done in the past, but each year will adopt one or more specific projects. It is believed that more interest can be aroused in this way than by simply raising a sum of money. They also plan to assist in the establishment of the Woman's Auxiliary and parochial guilds in the smaller missions and to make the work of the women of the Church more effective.

(2) The division of the diocese into three deaneries to be known as the Gary Deanery, the South Bend Deanery, and the Fort Wayne Deanery. The appointment by the Bishop of three priests to be responsible for the missionary work in these deaneries. The deans are to keep a file of the names of all scattered and isolated communicants and to let it be known in all towns and communities that they stand ready at all times to bring the sacraments and otherwise administer to these people. Bishop Gray has appointed the following to be rural deans: the Rev. Dr. Earl Ray Hart, rector of Trinity Church, Michigan City, dean of the Gary Deanery; the Rev. Lawrence C. Ferguson, rector of St. James' Church, South Bend, dean of the South Bend Deanery; the Rev. J. McNeal Wheatley, rector of Trinity Church, Fort Wayne, dean of the Fort Wayne deanery.

(3) A survey to be made in each deanery, endeavoring to find all members of the Church in that district and to ascertain what they expect of the Church and what the Church can do for them.

(4) The creation of a Laymen's League of lay readers or lay evangelists. These men are to go wherever they may be sent by the Bishop or the rural deans and are to organize lay services and Sunday schools.

(5) With the help of the Woman's Auxiliary to reestablish the diocesan paper in order to foster a better diocesan consciousness and to give the Bishop a means of communication with the people.

It is also planned to have a team composed of the Bishop and the treasurer of the diocese, James H. Haberly of Fort Wayne, visit every parish and mission in the diocese during October and November and present to the people the problems and needs of the diocese. The culmination of these visitations will be on the First Sunday in Advent which has been designated as Diocesan Sunday, at which time a special offering will be taken in every parish and mission for the work of the diocese.

Canon Bell to Preach at Many Colleges and Universities

PROVIDENCE, R. I.—During the present academic year, the Rev. Dr. Bernard Idings Bell, canon of St. John's Cathedral here, will be stated preacher at the following universities and colleges: Wellesley, Chicago, Michigan, Bowdoin, Rutgers, West Point, Vermont, Middlebury, Kenyon, Lafayette, Union, Skidmore, Williams, Connecticut, and Wheaton.

Canon Bell will deliver the matriculation address at Trinity and the lectures on the Lyman Coleman Foundation at Lafayette. He is to spend four days each at St. Paul's School, Concord, and the Phillips Exeter Academy, and three each at the Asheville School and at the Hill School. In November he will conduct a parochial mission in St. George's Church, Pawtucket, R. I., and in Lent a similar mission at the Church of St. Mary Magdalen, Toronto.

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- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Died

CULBERTSON—MRS. SALOMA A. CULBERTSON, widow of John Allman Culbertson, died September 26th at the home of her daughter, Mrs. W. Shelley Humphreys, Jacksonville, Fla., following an illness of several months.

She was a member of St. Mary's Episcopal Church where funeral services were held September 28th, the rector, the Rev. John L. Oldham, officiating. Interment was in Evergreen Cemetery. "Not dead, but living unto Thee."

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MIDDLE-AGED WOMAN of culture wishes position as companion and managing housekeeper. Salary not so important as pleasant home. D-361, **THE LIVING CHURCH**, Milwaukee, Wis.

Lake of Galilee's Existence Threatened

Industrial Company Using Water for Production of Hydro-electric Power, Regulates Level

NEW YORK—A Zionist industrial company in Palestine has begun to use the waters of the Lake of Galilee for the production of hydro-electric power, regulating the level of the water, raising it in winter, letting it drop far below the normal level in summer.

The result is that at high water some of the scenes most closely associated with our Lord's life are flooded, and at low water a dismal strip of mud edges the whole shore of the lake, destroying its beauty.

All the other holy places are preserved and cared for; only the lake, possibly the best loved of all throughout the Christian centuries, is exploited for commercial gain.

True, Palestine is a land with no natural fuel resources, and if conditions of modern life are to obtain, if industry is to develop, there must be some such industrial process.

The important point, it is urged, is to control the procedure and keep it within reasonable limits; otherwise it may continue to the extent of destroying the lake.

Convention Urged to Expand Brotherhood

(Continued from page 461)

ern world by Dr. Joseph Fort Newton of Philadelphia, speaking before the Brotherhood convention.

Dr. Newton flatly termed the present world "indecent." "A world that will kill 10,000,000 men as ours did in the recent war is not fit to live in," boldly asserted Dr. Newton. "It is not a decent world in which to live, and the economic depression is ample proof of this fact."

Parents of America were called upon by the Rev. Gordon M. Reese of Vicksburg, Miss., to set the proper example for their children else the youth problem of the present time cannot be solved.

"We adults have simply lost our leadership of youth," said Mr. Reese. "Young people look to us and say: 'Which way are you going?' and are ready to follow if we will but challenge them to take the right road."

The men of the Church have not been geared into the Church's endeavor under the nation-wide campaign and the leadership of the National Council. That is the cause of dissatisfaction at the present time, the Rev. Louis W. Pitt of Ardmore, Pa., told the convention. Mr. Pitt called upon Brotherhood men to begin their labors by examining their own spiritual lives; then to diligently love their neighbor; to do something for the oppressed through the Community Fund or other relief agencies, and finally to gear into the work of promoting the National Church's Program.

ESTABLISH "BROTHERHOOD LEGION"

Important changes in the constitution of the Brotherhood were adopted by the

National Council of the organization and the convention itself at the opening session. Under one new provision, no National Councilman is permitted to serve on the council for more than six consecutive years. This is intended, according to the committee which made the report, headed by H. Lawrence Choate of Washington, D. C., past national president, to gradually work younger men into the higher offices of the Brotherhood.

In adopting this new provision, the council also provided for the establishment of what is called the "Brotherhood Legion." This is intended as an honorary classification for those who have served the organization faithfully and in an outstanding way. Election to the Brotherhood Legion will be in the hands of the council. Also the council provided for the establishment of an executive committee of not more than ten members in addition to the officers. This executive committee will exercise the authority of the National Council between sessions of that body and will generally supervise the work of the Brotherhood.

Dr. Finney, president, further recommended that an executive head be designated for each of the three general divisions of the Brotherhood—senior, young men's, and boys'. This recommendation will be acted upon by the new National Council to be elected later in the convention. This would be another departure in procedure of the Brotherhood, intended to strengthen the work of the organization among young men and boys.

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Open New Church in Washington Suburb

Bishop Freeman and Rector Officiate at Service in Mt. Ranier September 23d

WASHINGTON, D. C.—The formal opening of St. John's Church, in Mt. Ranier, a suburb of Washington, took place September 23d, with Bishop Freeman of Washington and the Rev. Walter P. Plumley, rector, officiating.

This handsome new church, erected at a cost of \$20,000, represents a challenge and a rare achievement during the present time. It is a stone building of Gothic lines, finely equipped throughout.

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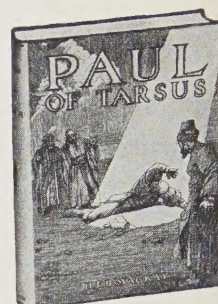
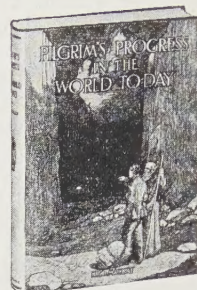
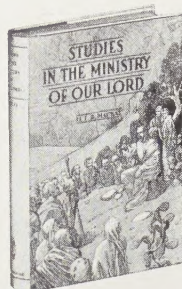
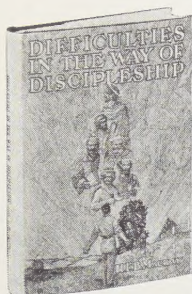
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